MENNONITE

YEAR BOOK

AND ALMANAC

FOR THE YEAR OF OUR LORD

1926

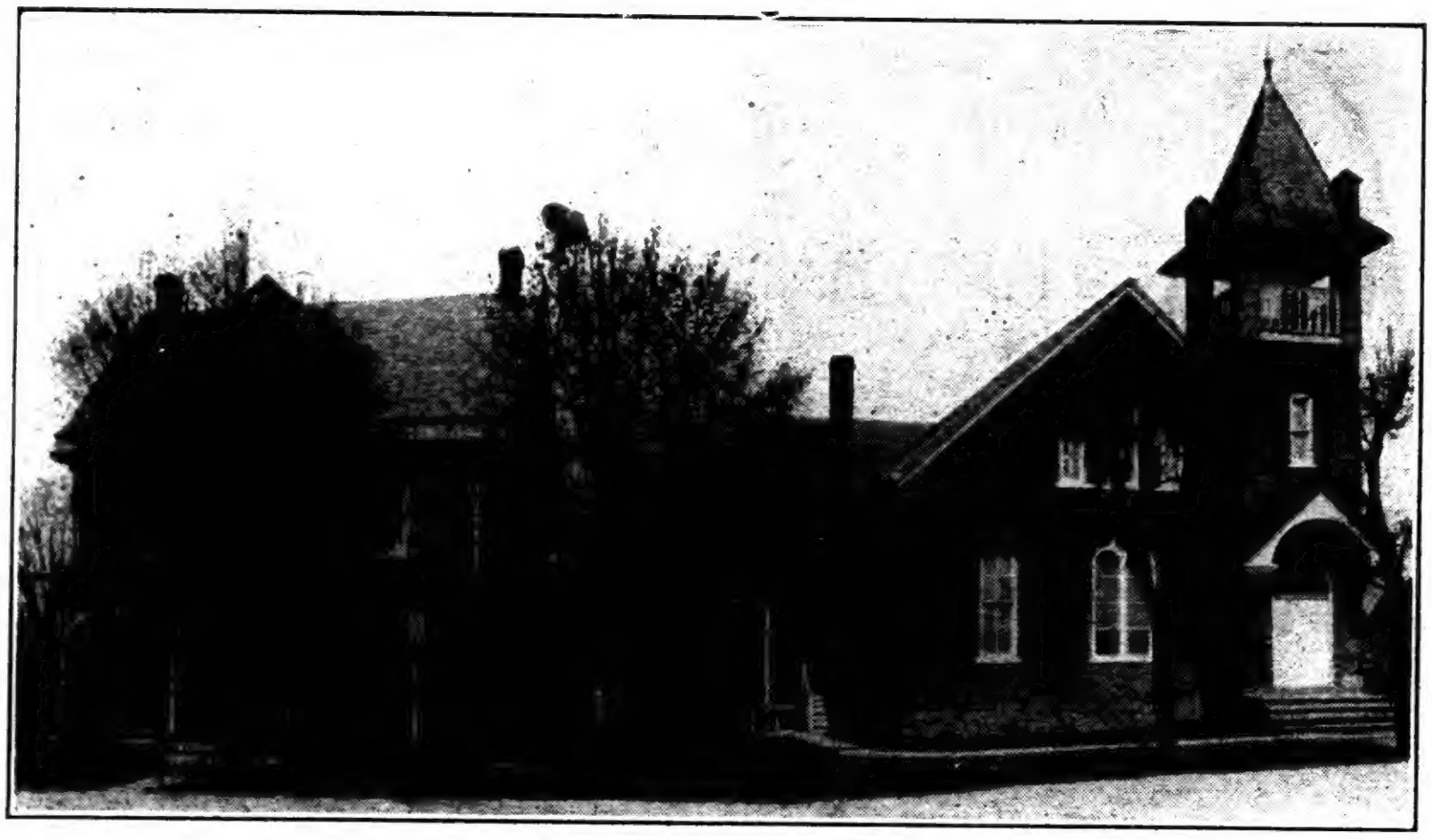
MENNONITE BOOK CONCERN,

Berne, Indiana

A Mennonite Church that Provides a Parsonage and Supports Its Own Missionary Pastor

ZION MENNONITE CHURCH, SOUDERTON, PA.

The beginning of Zion Mennonite church, Souderton, Pa., was that of mission work on the part of the Eastern District Conference. On January 9th, 1887, Rev. N. B. Grubb preached the first sermon by a General Conference minister in Souderton. This service was held in a room over a livery stable. Records report a "crowded house" at that service. The second service was held February 20 in a room in Central Hotel, which served as a meeting house for a short time. Rev. A. B. Shelly of the Swamp charge was also immediately interested in the new movement. Consequently Bros. Grubb and Shelly alternated in the services every two weeks. In 1888 the Zwingli Reformed church was built and that building was rented by the Mennonite group at $75 per year for holding services every two weeks. This arrangement continued almost five years. Various conference ministers assisted in the work during this period. In May, 1892, permission was granted by the conference to the "Home Mission and Church Extension" committee to collect funds to the extent of $1,000 in the conference churches to help erect a new building at Souderton. The fall of that year saw the new building erected. On February 8th, 1893, the congregation with 19 charter members was organized, with Rev. Grubb presiding, Rev. A. M. Fretz was called to the pastorate of the new congregation and served for seventeen years. An addition to the building was erected during his pastorate. This was at first a Sunday school room, but later was made a part of the church auditorium. Wm. G. Moyer was elected the first deacon and served for 16 years. In 1910 two new deacons were elected, one having since been called to his reward, while the other still continues in office. In February, 1910, Rev. J. W. Schantz was called to the pastorate of the congregation in connection with Eden Mennonite church of Schwenksville. He served faithfully until his early death, September 16, 1916, the congregation having grown by this time to 264 members. Rev. R. F. Landis was called to carry on the work so splendidly begun. He was called to the pastorate of Zion Mennonite church alone, rather than longer having one pastor serve at the Schwenksville congregation also. In the spring of 1923, Rev. Landis resigned his charge, and a call was extended to G. T. Soldner, then serving at Summerfield, Ill. At the present time the membership numbers 360. Auxiliary organizations as the Sunday school, C. E. societies, and Ladies' Aid were also organized in due time. A further special work of the congregation is the full support of a foreign missionary, Bro. S. T. Moyer of India, a product of the congregation, is supported as the "Missionary Pastor". During the past year new Sunday school rooms have been equipped in the basement at a cost of $1,500.



CALENDAR EXPLANATIONS AND NOTICES

ECLIPSES FOR THE YEAR 1926

In the year 1926 there will be two Eclipses—both of the sun.

The First is a Total Eclipse of the Sun—Jan. 14. Invisible here. Visible to Western Africa, Southern and Eastern Asia, the Indian Ocean, and western part of Australia and the Philippine Islands.

The Second is an Annular Eclipse of the Sun—July 9 and 10.—Not visible here. Visible principally in the Pacific Ocean. Small portion of this eclipse will be visible to southern Mexico and Central America.

MOVABLE FEASTS

Shrove Tuesday	Feb. 16
Ash Wednesday	Feb. 17
Good Friday	April 2
Easter Sunday	April 4
Ascension Day	May 13
Whitsuntide	May 23
Trinity Sunday	May 30
Corpus Christi	June 3
First Day in Advent	Nov. 28

CHRONOLOGICAL CYCLES

Dominical Letter	E
Epact	16
Lunar Cycle or Golden Number	8
Solar Cycle	3
Roman Indiction	9
Julian Period	6639

The Ember Days

1st	Feb. 24	3rd	Sept. 15
2nd	May 26	4th	Dec. 15

In the Jewish Era the Year 5687 commences at Sunset, September 8.

In the Mohammedan Era Year 1345 begins at sunset, July 11.

The Sun (⊙) is called the ruling planet this year.

THE FOUR SEASONS OR CARDINAL POINTS

Spring Begins—Sun enters Aries March 21st, at 4:10 a. m.

Summer Begins—Sun enters Cancer June 21st, at 11:29 p. m.

Autumn Begins—Sun enters Libra September 23rd, 2:26 p. m.

Winter Begins—Sun enters Capricornus December 22nd, 9:33 a. m.

☞ The calculations in this Almanac are made to Solar or Apparent time.

L. J. HEATWOLE,
Calculator

Dale Enterprise,
Rockingham County, Virginia.

1st Month JANUARY *31 Days*

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Daily Readings — The Home Study Bible and Doctrine Course		Sun rise h.m.	Sun sets h.m.
1	Fri	Luke 9:57-62.	Songs concerning the two ways	Ps. 1.	7 23	4 37
2	Sat	Matt. 20:20-28.		Ps. 119:1-8.	7 23	4 37
1	**Son of God Becomes Man.** Jno. 1:1-18. GOLDEN TEXT—John 1:14.		1st Sunday after New Year's		**Day's Length 9 hrs., 14 min.**	
3	**Sun**	Phil. 2:5-11.				
4	Mon	John 1:19-34.		Ps. 119:9-16.	7 23	4 37
5	Tues	John 1:35-42.	Songs concerning the greatness of God's works.	Ps. 37:1-11.	7 22	4 38
6	Wed	John 1:43-51.		Ps. 32.	7 22	4 38
7	Thur	I John 1.		Ps. 51.	7 21	4 39
8	Fri	Acts 9:10-22.		Ps. 8.	7 21	4 39
9	Sat	Acts 2:37-42.		Ps. 111.	7 20	4 40
				Ps. 104:1-12.	7 20	4 40
2	**Five Men Believe on Jesus.** Jno. 1:19-51. GOLDEN TEXT—John 1:29.		1st Sunday after Epiphany		**Days' Length 9 hrs., 20 min.**	
10	**Sun**	Isa. 53:4-12.				
11	Mon	John 3:1-17.		Ps. 104:13-24.	7 19	4 41
12	Tues	John 7:45-52.	Songs of students — those who seek to understand God.	Ps. 104:25-35.	7 19	4 41
13	Wed	John 19:38-42.		Ps. 19:1-7.	7 18	4 42
14	Thur	John 1:6-13.		Ps. 19:8-14.	7 18	4 42
15	Fri	I John 2:23-29.		Ps. 46.	7 17	4 43
16	Sat	Titus 3:1-7.		Ps. 42:1-5.	7 16	4 44
				Ps. 42:6-11.	7 15	4 45
3	**Jesus and Nicodemus.** Jno. 3:1-17. GOLDEN TEXT—John 3:16.		2nd Sunday after Epiphany		**Day's Length 9 hrs., 32 min.**	
17	**Sun**	John 3:31-36.				
18	Mon	John 4:13-26.		Ps. 100.	7 14	4 46
19	Tues	Psalm 23:1-6.	Songs of Joy and Praise.	Ps. 65:1-7.	7 13	4 47
20	Wed	John 7:37-44.		Ps. 65:8-13.	7 12	4 48
21	Thur	Ezek. 36:22-31.	Songs of understanding God through Confidence.	Ps. 96.	7 12	4 48
22	Fri	Ezek. 47:1-9.		Ps. 133 and 134.	7 11	4 49
23	Sat	Isa. 12:1-6.		Ps. 121.	7 10	4 50
				Ps. 105:1-8.	7 09	4 51
4	**The Samaritan Woman.** Jno. 41:1-42. GOLDEN TEXT—Isa. 12:3.		3rd Sunday after Epiphany		**Day's Length 9 hrs. 45 min.**	
24	**Sun**	Isa. 55:1-11.				
25	Mon	John 6:1-14.		Ps. 138.	7 08	4 52
26	Tues	John 6:41-51.	Songs of commitment to God.	Ps. 140:6-13.	7 07	4 53
27	Wed	Isa. 44:12-20.		Ps. 91:1-12.	7 06	4 54
28	Thur	Psalm 132:11-18.		Ps. 139:1-6.	7 05	4 55
29	Fri	Matt. 6:5-15.		Ps. 139:7-12.	7 04	4 56
30	Sat	I Cor. 11:23-29.		Ps. 139:13-18.	7 03	4 57
				Ps. 139:19-24.	7 02	4 58
5	**Jesus Feeds Five Thousand.** Jno. 6:1-71. GOLDEN TEXT—John 6:35.		Septuagesima Sunday		**Day's Length 9 hrs. 58 min.**	
31	**Sun**	Psalm 34:1-11.		Ps. 67.	7 01	4 59

MOON PHASES

		Eastern States	Central States	Western States
Last Quarter	7th	2:21 a. m.	1:41 a. m.	1:01 a. m.
New Moon	14th	1:33 a. m.	12:53 a. m.	12:13 a. m.
First Quarter	20th	5:30 a. m.	4:50 a. m.	4:10 a. m.
Full Moon	28th	4:34 a. m.	3:54 a. m.	3:14 a. m.

Jupiter is in conjunction with the sun on the 25th and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

3. How Does God Show His Loving Care? Luke 12:6-8; 1 Pet. 5:7; Ps. 23:1-6. (Consecration meeting.)
10. How Is Prohibition Succeeding? Prov. 23:29-32.
17. Great Ideas That Have Spurred People to Action. Isa. 6:1-8; 2 Sam. 7:1-3.
24. Why and How Should We Send Christianity to Latin America? Jer. 31:31-34. (Missionary meeting.)
31. The Call, The Claims, and the Conquests of the Church. Acts 13:1-3; Heb. 10:24,25; 1 Thess. 1:1-10. (Denominational Day Beginning Christian Endeavor week.)

SIX GREAT PSALMS

The collection of 150 Psalms or Songs which have been preserved for us in the Old Testament affords much food for thought. Some of the best things which men and women of all ages have felt and expressed were given to the following ages in the form of songs. These deserve as careful study as do the other forms of expression in which men have left us the results of their thinking.

Any selection of six of the Psalms must be more or less arbitrary, i. e., any one asked to make such selection would think of particular portions of the collection which have helped him or have appealed to him most. He would also think of the help which they might bring to others for whom he is writing. Both of these factors have entered into the choice of the following six Psalms for this article.

The Song of the Two Ways—Psalm I.

Man generally knows himself as a responsible being and that the choice of what he shall become lies primarily with himself. This Psalm treats this subject very constructively by contrasting the two ways before men so as to encourage the right choice on the basis of a reasonable decision. If a man wants joy and satisfaction he cannot afford to start walking "in the counsel of the wicked", nor stand "in the way of sinners", finally to sit "in the seat of the scornful." Satisfaction lies in the direction of law that fosters growth. The illustrations are drawn from life and are convincing.

The Song of the Greatness of God's Works—Psalm VIII.

It is a bit humiliating for man to stand in the presence of physical greatness and sometimes he allows that humiliation to make him forget the greatness for which he was intended. Not so with this singer of old. He dares to face the heavens and the earth in order to appreciate their greatness and that of their Maker and then turns to view with equal care the opportunity which that same Maker has given man. Our translations have lost us the rhyme and the rhythm of words and lines but not the rhythm of the souls of men who have been swayed upward and forward by the thought of this song expressed so beautifully.

The Song of a Student—One Who Seeks to Understand God—Psalm XIX.

Here the singer contemplates upon God's expression of Himself. He studies Nature's testimony to the greatness of God (vv. 1-3) and evaluates it (vv. 4-6). Then he meditates upon the value of that testimony for himself (v. 7).

The next step in our singer's contemplation is that he turns to an estimation of moral law (vv. 8-10). He thoughtfully and wisely makes a personal application (vv. 11-13) and then closes with a fervent prayer of devout consecration (v. 14). We feel that this singer was one of the souls of men who "heard the music of the spheres" and who was also well attuned to the finer vibrations of the souls of God and other men.

A Song of Great Joy—Psalm C.

Men have always sung both when they were glad and when they were sad. That is why youth sings so much for youth more than old age feels deeply the pleasure of joy and the pangs of sorrow. Years need not rob us of this trait and this song may help to keep us from doing so.

Expression of joy; the spirit of service; a glad approach to God, undimmed by fear; a correct understanding of God and our relation to Him; deep gratitude and an appreciative estimate of God's character are beautifully woven together in this brief song. And who would not sing songs of joy when his soul is full of that kind of food for thought!

A Song of Understanding God through Confidence—Psalm CXXI.

The "I will lift up mine eyes" may be read as a mere future tense without moral obligation but to read it thus means to lose the force of the singer's evident frame of mind.

What a privilege that we may lift up our eyes when approaching God! Sometimes one gets the impression as though it were understood otherwise, but that is not the spirit of a tried and true singer whose production has cheered and comforted so many generations.

This singer's confidence in God carries him through night, and the vicissitudes of life on all occasions. He thinks of God as one who does things for him, but he does not stop there. Beyond all that God does he thinks of what God is and therefore closes with what is equivalent to a benediction, as though he thought of God finishing His work for man by pouring out a bit of Himself upon man. Try reading the last two verses as a wish rather than as a mere indicative statement.

A Song of a Real Commitment—Plasm CXXXIX

This is an excellent evening song. There is the great discovery that you cannot escape God nor that anyone can rob you of Him. There is the conviction that He is with you even after a space of unconsciousness on your part. Verses 17 and 18 are especially thought-provoking. Verses 13-16 constitute a fine appreciation that is worthy of close study. Verses 19-22 constitute a humiliating but true section, taken from real life, which make the commitment prayer in verses 23 and 24 all the more worth while.

J. H. Langenwalter, Buhler, Kan.

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course	Sun rise h.m.	Sun sets h.m.
1	Mon	John 9:1-12.	Salutation of Comfort. 1 Peter 1:1-2.	7 00	5 00
2	Tues	John 9:13-25.	The Living Hope. 1 Peter 1:3-12.	6 59	5 01
3	Wed	John 9:35-41.	Be Holy. 1 Peter 1:13-16.	6 58	5 02
4	Thur	1 John 1:5-10.	Be God Fearing. 1 Peter 1: 17-21.	6 57	5 03
5	Fri	2 Cor. 4:1-6.	The Brotherly Love. 1 Peter 1: 22-25.	6 55	5 05
6	Sat	John 8:12-20.	Christian Growth. 1 Peter 2:1-3.	6 54	5 06
6	**Jesus Heals Blind Man.** Jno. 9:1-41. GOLDEN TEXT—John 8:12.		Septuagesima Sunday	**Day's Length 10 hrs. 19 min.**	
7	**Sun**	Isa. 42:1-7.	Christ, the Foundation. 1 Peter 2:4-10.	6 53	5 07
8	Mon	John 10:1-11.	A Self-restrained Life. 1 Peter 2:11-12.	6 52	5 08
9	Tues	Heb. 13:12-21.	Christian Submission. 1 Peter 2: 13-17.	6 51	5 09
10	Wed	I Pet. 5:1-11.	Christian Obedience. 1 Peter 2:18-25.	6 50	5 10
11	Thur	Luke 1:68-79.	The Christian Home. 1 Peter 3:1-7.	6 49	5 11
12	Fri	Ezek. 34:11-16.	Like-Mindedness. 1 Peter 3:8-12.	6 47	5 13
13	Sat	Acts 20:28-35.	Christian Triumph. 1 Peter 3: 13-17.	6 46	5 14
7	**The Good Shepherd.** Jno. 10:1-30. GOLDEN TEXT—John 10:11.		Quinquagesima Sunday	**Day's Length 10 hrs., 30 min.**	
14	**Sun**	Psalm 23.	The Victorious Christ 1 Peter 3: 18-22.	6 44	5 16
15	Mon	John 11:1-16.	The Victorious Life. 1 Peter 4:1-6.	6 43	5 17
16	Tues	John 11:17-31.	Christian Conduct. 1 Peter 4:7-11.	6 42	5 18
17	Wed	John 11:32-44.	Rejoice in Suffering. 1 Peter 4: 12-19.	6 41	5 19
18	Thur	I Cor. 15:1-11.	Faithfulness of Elders. I Peter 5:1-4.	6 39	5 21
19	Fri	I Cor. 15:12-23.	Humility and Watchfulness. 1 Peter 5:5-9.	6 38	5 22
20	Sat	I Cor. 15:35-49.	A Sincere Brother. 1 Peter 5:10-14.	6 37	5 23
8	**Jesus Raises Lazarus.** Jno. 11:1-12;11. GOLDEN TEXT—John 11:25.		1st Sunday in Lent	**Day's Length 10 hrs. 48 min.**	
21	**Sun**	I Cor. 15:50-58.	Service Necessary to Growth. 2 Peter 1:1-11.	6 36	5 24
22	Mon	Matt. 22:15-22.	A Sincere Servant of God. 2 Peter 1:12-15.	6 34	5 26
23	Tues	Deut. 6:1-9.	Eyewitness and Testimony. 2 Peter 1:16-21.	6 33	5 27
24	Wed	Deut. 7:12-16.	The Doom of False Prophets. 2 Peter 2:1-10.	6 32	5 28
25	Thur	Deut. 10:12-22.	Servants of Corruption. 2 Peter 2:11-22.	6 31	5 29
26	Fri	Lev. 19:9-18.	Christ Coming to Judgement. 2 Peter 3:1-7.	6 29	5 31
27	Sat	Rom. 13:1-7.	Warning to the ungodly. 2 Peter 3:8-13.	6 28	5 32
9	**Jesus Commends Mary.** Jno. 12:1-11. GOLDEN TEXT—Matt. 5:17.		2nd Sunday in Lent	**Day's Length 11 hrs., 05 min.**	
28	**Sun**	Psalm 1.	Steadfastness and Growth. 2 Peter 3:14-18.	6 27	5 33

MOON PHASES

		Eastern States	Central States	Western States
Last Quarter	5th	6:24 p. m.	5:44 p. m.	5:04 p. m.
New Moon	12th	12:19 p. m.	11:39 a. m.	10:59 a. m.
First Quarter	19th	7:35 a. m.	6:55 a. m.	6:15 a. m.
Full Moon	27th	1:50 p. m.	1:10 p. m.	12:30 p. m.

Venus is in inferior conjunction with the sun on the 7th and changes from evening star to morning star.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

7. What Does Christian Endeavor Mean to Me? Matt. 20:25-28. (Christian Endeavor Day.)
14. What Is Faith, and What Does It Do for Us? Heb. 11:1--10. (Consecration meeting.
21. Lives Transformed by Christ. Acts 9:1-20.
28. Neglected Areas in the Country. Isa. 35:1-8. (Missionary meeting.)

THE FIRST AND SECOND EPISTLES OF PETER

These two Epistles are grouped among the seven General Epistles of the New Testament. The writer of both Epistles mentions his own name in the first verse of each Epistle, giving it as Simon Peter a servant and Apostle of Jesus Christ. This really should permit no doubt whatever as to the author. He is the son of John and a brother of Andrew, originally a fisherman near Capernaum. Peter the surname of Simon means "rock". The story of his life and his character shines brightly as it is described in the four Gospels and the Acts of the Apostles. In some sense he is readily identified as the leader among the twelve disciples. He was constantly the active and fiery-tempered speaker of the twelve, quick to apprehend and bold to execute whatever he knew to be his duty, and ready to make known his hopes for Israel and in the expression of his convictions.

His letters though firm and decisive, giving the sign of his former ambition, yet are pure, simple, gently pleading. He has been called the "Apostle of Hope". It was not easy for a Jew and heathen to acknowledge Christianity. On their part it meant the bringing of a real living sacrifice. Aside of the battles against temptations they must endure hatred, persecutions, scoffing from their fellow citizens, and to this finally was added the teachings of false prophets. This moved the Apostle to write to these of the "Living Hope", and consequently we even find the word "hope" used many a time throughout the two Epistles. Chapter 1, 3, 13, 21, etc. Wherever he makes mention of earthly suffering he throws it in the light of the glory that shall follow.

Peter is an humble and true Apostle of Christ. False claims have been attributed to him, that to have had a primary and superior power over the rest of the Apostles; but all such claims whatever they be are firmly set aside by such passages as Matt. 20; 20-28; Mark 9:35; 10:35-45; Luke 9:48; 22:26. Likewise he himself only speaks of himself as a servant and Apostle of Jesus Christ; and in his letters where he addresses the elders, presbyters, he humbly places himself in the same rank with them.

In Acts the 15th chapter we read of Peter last where he is present at the council in Jerusalem, about 50 A. D. At this place he drops the testimony in defense of the heathen, namely, through the grace of the Lord Jesus Christ, we shall be saved. This is also the theme of his two Epistles, I Peter 5:12. Later reference to him is made in Gal. 2:11, as being at Antioch at the same time of Paul's visit there. After this he seems to have migrated east and south coming finally to Babylon, where he labored some time, and at which place he also wrote the first Epistle, 5:13, about 63 or 64 A. D. The second Epistle according to 1:14 was written just before his death, about 66-68 A. D.

In addressing his first Epistle to the "strangers", he would not so much refer to them as being unknown to him in person, but rather in a general sense as all children of God are strangers and pilgrims in a foreign land. In his second Epistle he would address the same again, but with the words, "To them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ.

The words of our Savior in Luke 22:32, addressed to him, must have been rooted very deep in the life of Peter. His Epistles give proof of this fact. Throughout the two Epistles we find a three-fold purpose of his writing —that to warn, to exhort, and to testify. He warns against falling from grace, exhorts to grow in grace, testifies wherein they now stand is the true grace of God. 5:12. In his warnings and exhortations he is gentle but firm, in his testimony it is Christ in his life. He will do his part in carrying out the command of the Savior. Again he exhorts to a holy life, to a faithful discharging of personal and relative duties, which leads us to a victorious life. He prepares them for suffering and encourages them in this hour. He warns them of the false teachers, showing them the punishment both of them and their followers. As the Apostle of Hope he has but one desire, that is to see Him in whom he lived and to this end now to comfort and strengthen his brethren, though they see Him not, yet love Him, and their faith in Him, and finally to also live with Him, the Savior.

M. J. Galle, Aberdeen, Idaho.

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course	Sun rise h.m.	Sun sets h.m.
1	Mon	John 13:1-15.	Acts 13:13-14; 14:1-7.	6 25	5 35
2	Tues	Micah 6:1-8.	Gen. 17:1-8.	6 24	5 36
3	Wed	Mark 9:30-37.	Gen. 17:9-14.	6 23	5 37
4	Thur	Prov. 22:1-9.	Exod. 6:2-9.	6 21	5 39
5	Fri	Matt. 11:25-30.	Jer. 31:31-34.	6 20	5 40
6	Sat	Phil. 2:1-11.	Heb. 8:1-13.	6 19	5 41
10	**Washes His Disciples' Feet.** Jno. 13:1-17. GOLDEN TEXT—Matt. 20:28.		3rd Sunday in Lent	Day's Length 11 hrs., 24 min.	
7	**Sun**	Psalm 138:1-8.	Luk. 16:14-17.	6 17	5 43
8	Mon	John 14:1-15.	Acts 16:6-10.	6 16	5 44
9	Tues	John 14:16-24.	Acts 18:18-23.	6 15	5 45
10	Wed	John 15:1-10.	Acts 15:1-6.	6 13	5 47
11	Thur	John 16:1-14.	Acts 15:7-11.	6 12	5 48
12	Fri	John 17:9-19.	Acts 15:12-21.	6 11	5 49
13	Sat	John 17:20-26.	Acts 15:22-35.	6 10	5 50
11	**Last Word With His Disciple.** Jno., chaps. 14-17. GOLDEN TEXT—Jno. 14:6.		4th Sunday in Lent	Days' Length 11 hrs., 48 min.	
14	**Sun**	Isa. 40:1-8.	Gal. 1:6-10.	6 08	5 52
15	Mon	John 19:1-9.	Gal. 1:11-17.	6 07	5 53
16	Tues	John 19:23-30.	Gal. 1:18-2:10.	6 06	5 54
17	Wed	John 19:38-42.	Gal. 2:11-21.	6 05	5 55
18	Thur	John 20:1-10.	Gal. 3:1-5.	6 03	5 57
19	Fri	John 20:11-18.	Gal 3:6-14.	6 02	5 58
20	Sat	Heb.1:8-12.	Gal. 3:15-23.	6 01	5 59
12	**Jesus Dies and Rises Again.** Jno. 18: 1-21:23. GOLDEN TEXT—John 10:17.		5th Sunday in Lent	Day's Length 12 hrs., 2 min.	
21	**Sun**	Psalm 16:1-11.	Gal. 3:23-47.	6 00	6 00
22	Mon	John 1:1-18.	Rom. 6:1-11.	5 58	6 02
23	Tues	John 3:1-17	Rom. 6:15-23.	5 57	6 03
24	Wed	John 4:13-26.	Gal. 4:8-20.	5 56	6 04
25	Thur	John 11:32-44.	Gal. 4:21-5:1.	5 54	6 06
26	Fri	John 19:23-30	Gal. 5:2-12.	5 53	6 07
27	Sat	John 20:26-31.	Gal. 5:13-24.	5 42	6 08
13	**Review.** GOLDEN TEXT—John 20:31.		Palm Sunday	Day's Length 12 hrs., 20 min.	
28	**Sun**	John 17:1-8.	Gal. 5:25-6:5.	5 51	6 09
29	Mon	Mark 16:1-10.	Gal. 6:7-10.	5 49	6 11
30	Tues	Luke 24:13-17, 26-31.	Gal. 6:11-18.	5 47	6 13
31	Wed	John 20:24-29.	Heb. 11:8-12.	5 45	6 15

MOON PHASES

		Eastern States	Central States	Western States
Last Quarter	7th	6:48 a. m.	6:08 a. m.	5:28 a. m.
New Moon	13th	10:14 p. m.	9:34 p. m.	8:54 p. m.
First Quarter	21st and 20th	12:10 a. m.	11:30 p. m.	10:50 p. m.
Full Moon	28th	5:00 a. m.	4:20 a. m.	3:40 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

7. Persevere—in What? Acts 20: 17-24; Heb.12:1-4. (Consecration meeting.)
14. How Overcome the Spirit of Anger and Revenge? Matt. 5:21-26; Rom. 12:14-21.
21. What Does Jesus Mean by Cross-bearing? Matt. 16:21-28; John 10:11-16.
28. The Gospel in the Near East. Isa. 54:11-17. (Missionary meeting.)

THE EPISTLE TO THE GALATIANS

The letter to the Galatians is one of the most interesting and most important of Paul's writings. The reason for writing the letter perhaps increases both the interest and the importance thereof.

The letter is addressed "unto the churches of Galatia" (1:2). The exact geographical location of these does not concern us greatly. The blood coursing through the veins of the Galatians is more important. They were of Celtic blood, hence impressionable and rather easily led. Paul had greatly influenced them on his missionary journey, and they became zealous followers of Christ, as Paul attests, "Ye did run well" (5:7). They, however, lacked the necessary information to discern fully all shades of influence bearing on some matters. Also they lacked the historical background to the new religion that Paul proclaimed.

The real trouble that Paul seeks to correct in the churches was the old question about the conditions of Gentile Christianity, and whether the Gentiles were bound to accept every detail of the Jewish law. It is evident that Paul was followed up during almost the entire course of his ministry by men who tried to undo his work, chiefly because they also failed to understand as fully as Paul did the real place and value of the atoning death of Christ. In fact, these men were doing everything they could to make Christianity a sect of Judaism instead of a world religion. Then were Christian teachers of Jewish birth, who looked upon the Christianity that Paul preached as spurious and dangerous, although we have no way of knowing who these men were. They regarded Jesus to be the Completer of the covenant that God had made with Abraham. Hence, in order to benefit by the death of Jesus and by His Gospel, one must be an heir by birth or by adoption of Abraham, and thus of God's agreement with him. Their contentions went to the very heart of Paul's teaching, and it is no wonder that he wrote so strongly about the whole matter. He was trying to keep his part of the Jerusalem agreement in regard to the whole question.

Judging from the efforts Paul puts forth in his letter to affirm his apostleship, divinely commissioned, with an authority quite independent of that of the apostles at Jerusalem, one feels that his opponents in their work even denied him the right to be called an Apostle, probably claiming that he was neither one of the original twelve, nor yet a representative of them. This would naturally cause people, such as the Galatians were, to wonder what Paul's relation really was to the Twelve, and they would likely set about conforming to the demands made by the new missionaries in order that they might be as good Christians as they knew how to be.

This is briefly the situation which the epistle is written to meet. It is strongly doctrinal, and is the clearest and most intense statement that we possess of Paul's interpretation and understanding of Christianity. Hence we see its great value not only to the members of the Galatian churches, but to all Christians of all lands and all times. Indeed if we may find the roots of the Protestant Reformation and the theology which grew out of it anywhere in the New Testament we find them here. The great doctrines of Justification by Faith, of Christian Liberty, of Freedom of Conscience, and others are set forth here in a striking way. This is true because Paul was trying to establish his position, first as a loyal Jew, then as an open-minded Christian, in the light of both the Old Testament and the revelations of Christ to him. As such he needed to defend the cardinal points of the teachings of Jesus.

In the study of Paul's theology, the principle which gives us the key to his attitude toward the law, helps us also to understand his theology, whether expressed in this Epistle or elsewhere. He does not, in fact, start with theology at all, but with religion, with what he had known in his own personal experience. The essence of his conversion was an absolute surrender to Christ as his Lord, not merely an intellectual conviction that He was risen, and was after all the Messiah of His people. His conversion was rather a volcanic upheaval reaching to the depths of his being and leaving him a changed, a new creature. The result of this is best expressed in his doctrine of the mystical union of the believer with Christ, as summed up in 2:20, a passage absolutely central to his teaching.

Great stress is laid upon Faith. This is not a theoretical belief about God or Christ; still less does it mean to him what it all too often has come to mean since, namely the acceptance of an elaborate system of doctrine, or a scheme of salvation; nor, again, does he use "faith" in its Old Testament sense of a trustful confidence that God will abide by the covenant that He made with His people. His "faith" rather implies a personal surrender of the whole self to a higher power, so that the believer becomes identified with Christ, which thought merely expresses a fact of Paul's spiritual experience.

Here also lies what Paul says about the death of Christ and Justification. We do not do justice to his thought if we interpret him as teaching that the believer is merely to "rest" as teaching that the believer is merely to "rest in the finished work of Christ", and that he is justified because of what Christ **has** done, and tries to shelter himself behind Him. The essence of the matter is what Christ **does** in the believer, for all the time, Christ and he are one. This mystical union is mediated by the sacraments as attested in 3:27. Of course,

(Continued on page 28)

4th Month APRIL *30 Days*

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course	Sun rise h.m.	Sun sets h.m.
1	Thur	I Cor. 15:12-23.	Matt. 3:1-6.	5 44	6 16
2	Fri	I Cor. 15:50-58.	Matt. 3:7-12.	5 43	6 17
3	Sat	Rom. 6:1-11.	Matt. 3:13-17.	5 42	6 18
14		**Jesus Appears to Disciples.** Jon. 20:24-21:25. GOLDEN TEXT—John 20:29.	Easter Sunday		**Day's Length 12 hrs., 38 min.**
4	Sun	Rev. 1:9-18.	Mark 1:4-11.	5 40	6 20
5	Mon	Gen. 13:26-31.	Luke 3:15-17, 21, 22.	5 39	6 21
6	Tues	John 1:1-10.	John 1:29-34.	5 38	6 22
7	Wed	Psalm 19:1-6.	Matt. 28:16-20.	5 37	6 23
8	Thur	Rev. 21:1-8.	Mark 16:14-16.	5 36	6 24
9	Fri	Eph. 4:17-24.	Acts 2:37-42.	5 35	6 25
10	Sat	Matt. 5:38-48.	Acts 8:32-39.	5 34	6 26
15		**Story of Creation.** Gen. 1:1-2:25. GOLDEN TEXT—Gen. 1:1.	1st Sunday after Easter		**Day's Length 12 hrs., 58 min.**
11	Sun	Psalm 33:1-9.	Acts 10:44-48.	5 33	6 27
12	Mon	I John 3:4-10.	Acts 16:27-34.	5 32	6 28
13	Tues	Gen. 3:1-12.	Acts 19:1-7.	5 30	6 30
14	Wed	Rom. 2:1-11.	Rom. 6:1-8.	5 29	6 31
15	Thur	Isa. 53:1-12.	Gal. 3:23-29.	5 28	6 32
16	Fri	Ezra 9:5-15.	Col. 2:8-15.	5 26	6 33
17	Sat	I John 1:1-10.	Eph. 4:1-6.	5 25	6 35
16		**Beginning of Sin.** Gen. :1-24. GOLDEN TEXT—I Cor. 15.22.	2nd Sunday after Easter		**Day's Length 13 hrs., 14 min.**
18	Sun	Psalm 1.	Matt. 26:26-30.	5 24	6 36
19	Mon	Gen. 4:1-12.	Mark 14:22-26.	5 23	6 37
20	Tues	Heb. 11:1-6.	Luke 22:14-20.	5 22	6 38
21	Wed	1 Jno. 3:10-17.	Acts 2:42-47.	5 20	6 40
22	Thur	Psa. 51:12-19.	1 Cor. 11:23-29.	5 19	6 41
23	Fri	Isa. 1:10-17.	John 4:13-15.	5 18	6 42
24	Sat	Heb. 10:1-18.	John 6:32-35.	5 17	6 43
17		**Cain and Abel.** Gen. 4:1-26. GOLDEN TEXT—Gen. 4:9.	3rd Sunday after Easter		**Day's Length 13 hrs., 42 min.**
25	Sun	I John 4:16-21.	John 6:48-51.	5 16	6 44
26	Mon	Isa. 1:2-9.	John 6:53-58.	5 15	6 45
27	Tues	Gen. 9:8-17.	Luke 24:28-32.	6 13	6 47
28	Wed	Luke 17:22-37.	Rev. 3:19-22.	5 12	6 48
29	Thur	Ps. 90:1-11.	Isaiah 55.	5 10	6 50
30	Fri	Heb. 10:26-31.	Psalm 23.	5 09	6 51

MOON PHASES

		Eastern States	Central States	Western States
Last Quarter	5th	3:49 p. m.	3:09 p. m.	2:29 p. m.
New Moon	12th	7:55 a. m.	7:15 a. m.	6:35 a. m.
First Quarter	19th	6:22 p. m.	5:42 p. m.	5:02 p. m.
Full Moon	27th	7:15 p. m.	6:35 p. m.	5:55 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

4. Thoughts Suggested by Easter. 1 Cor. 15:55-58; Col. 3:1-4. (Consecration meeting.)
11. How Can We Show Our Christian Love? 1 Cor. 13:1-13; Matt. 25:40.
18. How Do People either Build or Undermine the Sabbath? Rev. 1:9-11; Mark 2:23-28; 3:1-6
25. How Can We Help to Make Our Cities Christian? Matt. 11:20-24, 28-30. (Missionary meeting.)

THE CHRISTIAN SACRAMENTS AND THEIR MEANING TO THE BELIEVER

A rather large division of the Christian Church teaches that there are seven sacraments. Why there should be seven, no more, nor any fewer, is thought to be because the number seven is considered to be sacred and complete. But the group of Christians to which we as Mennonites belong, believes and teaches that there are only two Christian sacraments, namely, Baptism and the Lord's Supper. These two are also included among the seven by that group of the church which teaches that there are seven sacraments and the two are even by them also given practically the first place. That there should be two and only two seems evident from the fact that as far as our Biblical records go these are the only ones sanctioned and commanded by our Lord Jesus Christ.

Taking up first the sacrament of baptism we find that Jesus was Himself baptized by John the Baptist, as He was about to enter upon His public ministry. While Jesus Himself did not baptize anyone, yet we are told that His disciples did, and this was very likely done not only by His consent but also His direction. In the great commission given after His resurrection when He was about to be taken from His disciples He tells them to go and teach and baptize all nations. This they proceeded to carry out already at Pentecost when Peter urged upon his hearers to repent and be baptized and afterwards three thousand were baptized and added to the group of Christian believers. All through the Book of Acts there are instances of the baptism either of individuals as the Ethiopian by Philip and Saul by Ananias or of groups such as Cornelius and his household by Peter and the jailer at Philippi by Paul and Silas. Then there are references to and explanations of baptism in Paul's Epistles and in other New Testament writings.

What is the meaning of baptism to the believer? Is it an act which of itself as it is conferred upon a person by another authorized, and empowered to do so produces in the person upon whom it is conferred a change or a condition regardless of this person's attitude? It seems that this is what is taught and believed by some, even among the Protestant churches. For infant baptism is at least partly based upon this view, although most of the Protestant churches practicing infant baptism today do not claim this view and advocate the baptism of infants only when one or both of the parents are Christians. Infant consecration as practiced in many of our churches embodies all the benefits of infant baptism without any of its objections. While there are some instances given in the New Testament that would permit the assumption that children were baptized, yet it is nowhere specifically stated that they were nor is it anywhere stated that they should be.

Is the form of baptism essential? It would seem so, judging from the emphasis placed on it by some. Very likely most of the baptisms in New Testament times and places were by immersion but nowhere does the form seem to play an essential part, nor is it specifically described.

All this and more leads us to conclude that water baptism is a symbol accepted by the believer as a public confession of Christ, as a sign of membership in Christ's Church, as symbolizing cleansing, regeneration and the baptism of the Holy Spirit, as signifying being buried with Christ, dead to sin and having risen with Christ to newness of life in Him and through Him. Thus it becomes the means of grace to the Christian believer, as he follows his Master and Savior.

The Lord's Supper is surrounded with a halo of sacred memories and associations. When we think of it we also think of those wonderfully intimate and helpful conversations of our Savior with His disciples in those dark hours after which He kept with them the Passover and then instituted the Lord's Supper and asked them to keep it. Given at such a time and in such a way it is no wonder that the disciples afterwards did not fail to keep. Thus it came to hold an important place in the life of the early Christians so much so that Paul recognizes it in his letters as having been instituted by Jesus Christ and deems it necessary to give especially the Corinthians definite instruction about its institution, its significance, the proper preparation for it and right spirit and attitude in observing it and warns earnestly against some misconceptions and misuses of it which had crept in.

It has therefore always been holding a prominent and essential place in the Christian church in all its divisions. There is here again a difference in the interpretation as to what this sacrament really means. There is the doctrine of transubstantiation which teaches that the bread and wine used actually become the body and blood of Christ. Then there is the doctrine of consubstantiation which teaches that the bread and wine become the bearers or the embodiment of the actual body and blood of Christ. But the majority of the Evangelical Protestant Christians teach and believe that the bread and wine are a visible symbol of a spiritual reality. The essential thing in all the various views is the real presence of the crucified risen Christ to the heart of every believer in Him as he comes to His table. It is the Lord's table and the Lord's Supper and His presence there should be declared, believed and felt. And by coming to His table we renew our vows of allegiance to Him and ex-

(Continued on page 28)

5th Month — MAY — 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course	Sun rise h.m.	Sun sets h.m.
1	Sat	Heb. 8:7-13.	Faith, fundamental. Mk. 16:14-18;	5 07	6 53
13	**Review.** GOLDEN TEXT—Gen 9:13.		4th Sunday after Easter	Day's Length 13 hrs., 46 min.	
2	Sun	Psalm 89:3-18.	Faith, the gift of grace, Rom. 3:24-31.	5 06	6 54
3	Mon	Gen. 13:7-18.	Faith, the key of salvation, John 3:16-18.	5 05	6 55
4	Tues	Gen. 14:13-24.	Faith, the source of life. Mark 5:25-34.	5 04	6 56
5	Wed	Rom. 8:31-39	Faith, the fruit of obedience. Acts 6:5-8.	5 03	6 57
6	Thur	Heb. 5:1-10.	Faith, the Theme of the Gospel. Gal. 1:21-24	5 02	6 58
7	Fri	Heb. 7:1-17.	Faith, the sold foundation. Hebr. 11:32-40.	5 01	6 59
8	Sat	Heb. 7:18-28.	Faith, a mystery. 1 Tim. 3:9.	5 00	7 00
19	**Abram and the Kings.** Gen. 14:1-24. GOLDEN TEXT—Rom. 8:37.		5th Sunday after Easter	Day's Length 14 hrs., no min.	
9	Sun	Isa. 61:1-6.	Faith—its object, God. Mk. 11:20-26.	4 59	7 01
10	Mon	Gen. 18:1-8.	Faith—its object, Jesus, Acts 20:17-30.	4 58	7 02
11	Tues	Gen. 24:17-32.	Faith—its object, Holy Spirit, Eph. 1:30-20.	4 57	7 03
12	Wed	Exod. 2:16-21.	Faith,—its object. Gospel word. Mk. 1:14-15	4 56	7 04
13	Thur	Joshua 2:1-11.	Faith—its object, Name. 1 John 3:22-24.	4 55	7 05
14	Fri	Luke 14:12-15.	Faith—its object, The Son. 1 John 5:10-13.	4 54	7 06
15	Sat	Luke 24:13-16, 28-32.	Faith and works, James 2:17-26.	4 53	7 07
20	**Abraham and Strangers.** Gen. 18:1-8 GOLDEN TEXT—Gen. 18:18.		6th Sunday after Easter	Day's Length 14 hrs., 14 min.	
16	Sun	Psalm 133.	Faith and patience. Jas. 1:2-3; Rev. 13:10.	4 52	7 08
17	Mon	Gen. 26:12-25.	Faith and Justification, Gal. 2:16.	4 51	7 09
18	Tues	Prov. 16:1-8.	Faith and prayer. Mark 11:20-24.	4 50	7 10
19	Wed	Job 5:19-27.	Faith and fight. 1 Tim. 6:11-19.	4 50	7 10
20	Thur	Job 22:21-30.	Only one faith. Eph. 4:1-6, 13.	4 49	7 11
21	Fri	Rom. 12:9-21.	Faith and sorrow. Rom. 1:12; Jas. 5:13-20.	4 48	7 12
22	Sat	Phil. 4:1-9.	Filled with faith. Acts 6:5-8; 11:22-24.	4 47	7 13
21	**Isaac and His Wells.** Gen. 26:12-25. GOLDEN TEXT—Prov. 15:1.		Whitsuntide	Day's Length 14 hrs., 26 min.	
23	Sun	Matt. 5:1-12.	Faith is holy. Jude 20-25.	4 46	7 14
24	Mon	Gen. 28:10-22.	Faith and the future, Hebr. 11:8-10.	4 46	7 14
25	Tues	Isa. 6:1-8.	Faith is unity. 2 Cor. 4:13-18.	4 45	7 15
26	Wed	Ezek. 37:1-10.	Faith makes stable. James 1:7-9.	4 44	7 16
27	Thur	Acvts 10:9-20.	The age of faith. Acts 17:30-31.	4 43	7 17
28	Fri	Luke 9:28-36.	Faith calls for testimony. Rom. 10:10-15.	4 43	7 17
29	Sat	Rev. 1:10-20.	Faith a victory. I Jno. 5:1-4;	4 42	7 18
22	**Jacob at Bethel.** Gen. chaps. 27, 28. GOLDEN TEXT—Gen. 28:15.		Trinity Sunday	Day's Length 14 hrs., 37 min.	
30	Sun	Psalm 121.	The end of faith. I Peter 1:1-11.	4 41	7 19
31	Mon	Gen. 33:1-11.	The definition of faith. Hebr. 11:1-3.	4 41	7 19

MOON PHASES

		Eastern States	Central States	Western States
Last Quarter	4th	10:12 p. m.	9:32 p. m.	8:52 p. m.
New Moon	11th	5:54 a. m.	5:14 a. m.	4:34 a. m.
First Quarter	19th	12:47 p. m.	12:07 p. m.	12:27 a. m.
Full Moon	27th	6:47 a. m.	6:17 a. m.	5:27 a. m.

Saturn is in opposition with the sun on the 14th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

2. The Ten Most Important Kinds of Work: How Make Them Christian? Exod. 20:9; 2 Thess. 3: 6-13. (Consecration meeting.)
9. How to Build Happy Homes. Eph. 6:1-10. (Mother's Day.)
16. How to Use the Bible. Acts 8:26-35; Ps. 1:1-6.
23. How Is Christ Changing China? Isa. 61:1-3. (Missionary meeting.)
30. Lessons from God's Pioneers in All Ages. Heb. 11:8-10,17-22.

BIBLE TEACHING ON FAITH

Faith is fundamental in Christian living. Christ recognized it above all others as the paramount virtue. Perseverence, humility and earnestness are necessary in Christian living, but without faith it is impossible to please God. Christ rewarded in every incident true faith as in the Syrophoenician woman (Matt. 15), the centurion (Matt. 8), the blind man (Mark 10). Faith put Peter back in grace again, faith is the theme in Paul's sermons and letters. In faith all other graces have their source, it is the spiritual hand which makes us able to partake of the fruits of salvation. Salvation rests in Christ, therefore, it is faith in Christ that saves. God has provided in giving His Word that we may learn to know this plan of salvation for faith cometh by hearing, hearing the Word of God. Rom. 10:17.

This saving FAITH is a gift of grace. God plans to work this gift of grace in every man and woman and He will do so by the power of the Holy Spirit if they do not resist. We are not so much responsible for the lack of faith, but for resisting the work of grace in us. "God hath dealt to every man the measure of faith." Rom. 12:3.

Prayer is the means to develop faith and strengthen it. The apostles asked the Lord, Luke 17:5—"And the apostles said unto the Lord, Increase our faith."

Faith is also strength. It makes it possible to endure hardships and sufferings which otherwise would be unbearable. Even by faith things which otherwise cannot be done, are made possible. Matt. 17:20—"And Jesus said unto them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed. ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you." Faith puts belief into active service. Faith counts every promise of God valid, and gilt-edged, no trial can shake it, not even death. Heb. 11:32-40.

Faith in a way is very simple and yet a mystery. It must be thus since it is the only means by which, children and adults, educated and uneducated, the feeble and the strong, consciously inherit and enjoy all the blessings of salvation each to full satisfaction. God be praised for the fact that the Christian FAITH is an experience in reach of every one regardless of health, riches, or education. Yet many of the wise of this world remain far from it unless the Holy Spirit can move them. Faith calls for a full surrender to Christ who in His infinite love gave all to save us. Therefore, the Christian's faith is inseparable from Christ. Paul preached Christ and faith, and to him these were the same. Gal. 1:23—"He which persecuted us in times past now preacheth faith." Gal. 3:2—"Received ye the spirit by works of the law, or by the hearing of faith?" Gal. 3:23—"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." We read of faith in the Old Testament (Gen. 15:6; Exodus 14:31; Psa. 78:22), but here it must mean Christ and trust in Him. There is nothing to equal it. Eph. 4:5—"One Lord, one faith, one baptism."

We must distinguish between a conceited faith and real active faith. There is no merit in faith alone. First of all it will lead the sinner to a full understanding of his lost condition and accomplish the work of repentance. It is working a complete change in the sinner's judgment, conviction and action. This change is very suitably called the New Birth. Jno. 3:3—"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." This is the work donc from within as a result of faith, but there are also works which must show true faith in the daily conduct. These works are to faith what the spirit is to the body. A body without a spirit is dead. James 2:26—"For a body without a spirit is dead, so faith without works is dead also." Works do not only prove faith to be a living faith, but by works faith is completed and perfected. James 2:22—"Seest thou how faith wrought with works, and by works was faith made perfect."

This is "the faith which was once delivered unto the saints". Jude 3. This faith makes us dead to the world and in Christ and alive to spiritual things. Rom. 6:1-10. We are to continue in it to the end. "He that endureth to the end shall be saved." Matt. 10:22. Against this faith all other things fade away. Paul says—Phil. 3:7,8—"But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of things, and do count them but dung, that I may win Christ."

Rejoicing in hope, believing His Word,
We look for the coming of Jesus our Lord;
But till He returns through heaven's blue dome,
He bids His disciples, "Hold fast till I come."
When o'er all the world the storm shall prevail,
The love and devotion of many shall fail,
Be steadfast and true, nor slumber like some;
And yours is the Kingdom—"Hold fast till He comes."

P. H. Unruh, Goessel, Kan.

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course	Sun rise h.m.	Sun sets h.m.
1	Tues	II Cor. 5:14-21.	Gen. 9:12-17.	4 40	7 20
2	Wed	Matt. 5:21-26.	Gen. 12:1-7.	4 40	7 20
3	Thur	Gen. 45:1-15.	Gen. 22:8-18.	4 39	7 21
4	Fri	Matt. 5:38-48.	Heb. 11:9-14.	4 39	7 21
5	Sat	Luke 23:33-38.	Gen. 28:13-22.	4 38	7 22
23	**Jacob and Esau.** Gen. 25: 19-24. GOLDEN TEXT—Eph. 4:32.		1st Sunday after Trinity	**Day's Length 14 hrs., 44 min.**	
6	**Sun**	Matt. 6:9-15.	Ex. 3:1-4.	4 38	7 22
7	Mon	Gen. 39:1-6, 19-23.	Ex. 12:1-14.	4 37	7 23
8	Tues	Job 2:1-10.	Job 4:1-17; 5:8-16.	4 37	7 23
9	Wed	Psalm 73:11-18.	Job 8:13-14; 27:8; Prov. 11:7.	4 37	7 23
10	Thur	Jer. 35:1-10.	Prov. 10:28; 14:32.	4 37	7 23
11	Fri	Matt. 4:1-11.	Ps. 39:7; 71:5, 14; 119:116.	4 36	7 24
12	Sat	Eph. 6:10-20.	Isa. 57:10.	4 36	7 24
24	**Joseph's Fidelity.** Gen. 39:1-33. GOLDEN TEXT—Prov. 28:29.		2nd Sunday after Trinity	**Day's Length 14 hrs., 50 min.**	
13	**Sun**	Prov. 4:10-18.	Lam. 3:18-26.	4 36	7 24
14	Mon	Gen. 37:18-28.	Ezek. 37:11-14.	4 35	7 25
15	Tues	Gen. 41:37-45.	Hos. 2:14-23.	4 35	7 25
16	Wed	Gen. 42:14-25.	Joel 3:13-21.	4 35	7 25
17	Thur	Gen. 42:35-38.	Zech. 9:9-17.	4 35	7 25
18	Fri	Gen. 43:26-34.	Heb. 7:16-22.	4 35	7 25
19	Sat	Gen. 44:18-34.	Col. 1:5-23.	4 35	7 25
25	**Joseph and His Brothers.** Gen. 45:1-11. GOLDEN TEXT—Psalm 51:17.		3rd Sunday after Trinity	**Day's Length 14 hrs., 50 min.**	
20	**Sun**	Psalm 51:9-14.	Acts 23:6; 24:15,21.	4 35	7 25
21	Mon	Gen. 1:1-3, 26-31.	Acts 26:6; 28:20.	4 35	7 25
22	Tues	Gen. 3:1-12.	Matt. 12:17-21; Isa. 42.	4 34	7 26
23	Wed	Gen. 9:8-17	Rom. 5:1-6.	4 35	7 25
24	Thur	Gen. 18:1-8.	Col. 1:26-29.	4 35	7 25
25	Fri	Gen. 26:12-25.	1 Pet. 1:3-16.	4 35	7 25
26	Sat	Gen. 28:10-22	Rom. 8:18-25.	4 35	7 25
26	**Review.** GOLDEN TEXT—Rom. 8:28.		4th Sunday after Trinity	Day's Length **14 hrs., 48 min.**	
27	**Sun**	Heb. 11:4-22.	1 John 3:1-6.	4 35	7 25
28	Mon	Gen. 46:1-7.	Titus 1:2,3; 2:13; 3:17.	4 36	7 24
29	Tues	Gen. 47:1-12.	1 Pet. 1:21; 3:15-22.	4 36	7 24
30	Wed	Exod. 1:8-14.	Heb. 10:19-29.	4 36	7 24

MOON PHASES

		Eastern States	Central States	Western States
Last Quarter	3rd	3:08 a. m.	2:28 a. m.	1:48 a. m.
New Moon	10th	5:07 a. m.	4:27 a. m.	3:47 a. m.
First Quarter	18th	6:12 a. m.	5:32 a. m	4:52 a. m.
Full Moon	25th	4:12 p. m.	3:32 p. m.	2:52 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

6. How May We Create and Spread Happiness? Matt. 5:1-12; Acts 8:4-8. (Consecration meeting.)
13. How to Get Things Done. Neh. 1:1-3; 3:28; 4:1-6, 16-23.
20. How Much of a Goal Should Money Be? Matt. 6:19-24, 33.
27. What May Japan and Korea Expect from Christianity? Mic. 6:6-8. (Missionary meeting.)

"HOPE"

And thirty daily links in the Anchor's cable. Ground Text Heb. 6:19.

Among the various Christian graces there are three outstanding ones, as Paul says (I Cor. 13:13), "abiding" ones—Faith, Hope, Love. It is almost impossible to think of one exclusive of the others, they are so closely allied. both in their inherent value and their practical application:

"Faith lifts the sacred cross, which cannot fail,
And Hope her anchor casts within the veil.
While heaven-born Love descended from the skies;
Stands linked with these by closest, purest ties."

These three are very appropriately being treated separately in three successive months. "Hope" stands between the two companion graces. While Faith is the substance of things "hoped for", Love is the crowning of what is "hoped for" and believed in. Faith is the foundation of Christian life; Hope rears the structure, but Love finishes and crowns it in a blessed realization of the Divine here, and a glorious eternity. In these meditations the writer will seek to confine himself to this "Hope".

In our ground text the apostle thinks of hope as an anchor. We see the propriety of this figure when we consider that our life in this world is like sailing on a tempestuous sea, full of danger. The Christian's course is the voyage; the port or harbor he desires to gain—a victorious life here, a heaven hereafter. that "within the veil" whither the author of our salvation, Jesus, Himself has entered. The storms may beat, the tempests howl, but the anchor—Hope, if well cabled to the vessel, will infallibly prevent all shipwreck; the soul may be strongly tossed by various temptations, trials, doubts and reverses, but it will not fall a prey to them because. the anchor is in sure ground and is steadfast.

This security depends largely upon the strong links in the cable by which the anchor is secured to the vessel. Let us in our daily meditations for the month note these links. In noting these, we shall also think about and make use of a few other graces closely allied with Hope—Trust, Assurance, Confidence. Heathenism may have a goddess, Hope, but there is wanting in it the blessed assurance of a "living hope". The Gospel of Christ alone gives us the whole world—Jew and Gentile—that Hope and the reasons for it—divine grace—bringing us into union with the Divine, and giving us citizenship rights in His kingdom. These are wanting in paganism. We shall also think of Hope under the two dispensations—Old Testament and New Testament. Hope has its strength and value through two Divine "immutable things"—His Word, His Oath. Heb. 6:18.

Old Testament Links in the Anchor's Cable

The numbers correspond with numbers of days in June.

1. God's covenant with Noah—voluntarily made by God, accepted by Noah. Awakened Hope. The sign permanently in the cloud. An evidence of grace.—"I will not again curse the ground. * * * Cut off all flesh, destroy the earth." Looks back to the ark; forward to that within the veil.
2. The covenant with Abram, the father of His chosen people through which Hope was to be kept alive and finally realized in its fulness.
3. The covenant renewed in Isaac. Sacrificial lamb unseen; promise and oath; to brighten and fortify an unseen hope.
4. The Hebrews reminded by the apostle of the promises and oaths of God through which the patriarch's hope was kept a living hope and aglow.
5. The communion between earth and heaven; the covenant renewed; he primitive house of God where His glory dwelt; the gate of heaven. How beautifully these links fit into each other. Hope looks upward forward.
6. The promise of deliverance through a chosen Deliverer when hope had nearly died out. The great "I am that I am."
7. Our hope of deliverance and salvation in the sprinkled blood. This blood a symbol of that which availeth "within the veil".
8. The alarmed conscience is calmed amidst its highest terrors by the "blood of sprinkling" and by the night breezes of Gethsemane, "so the poor has hope".
9. So-called hopes that cannot be links in the anchor's cable. A test.
10. An Old Testament hope which finds its counterpart in the New.
11. A link of testimony, and vision of the future.
12. The Hope of the impenitent should be avoided. Jer. 2:25. Another test.
13. The penitent's hope is satisfying and glorious.
14. The lost hope may be regained.
15. A **glorious** prophecy of Hope. That door of hope is now open.
16. A prophecy of a **glorious** Hope for God's people. The age of the Christian church.
17. Joy for the "prisoners of Hope". Are you enjoying this Hope?

New Testament Links in the Anchor's Cable

18. The Gospel brings in a superior Hope.
19. A heavenly preserved hope, full of glory.
20. Gave courage in apostolic preaching.
21. It is the promised hope for Israel.
22. It is the hope for the Gentile world.
23. It is sustaining to the Christian.
24. The mystery of the ages manifested in Christ.

(Continued on page 28)

7th Month — JULY — 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course	Sun rise h.m.	Sun sets h.m.
1	Thur	II Kings 17:6-12.	John 3:16 & I John 3:1.	4 36	7 24
2	Fri	Psalm 137:1-9.	Jer. 31:3. Deut. 6:5.	4 36	7 24
3	Sat	Psalm 80:1-7.	Romans 13:8-10.	4 37	7 23
27		**Israel in Egypt. Ex. 1:1-14.** GOLDEN TEXT—Psalm 94:14.	5th Sunday after Trinity	Day's Length 14 hrs., 44 min.	
4	Sun	Psalm 94:10:17.	Mark 12:30-33.	4 37	7 23
5	Mon	Exod. 2:1-10.	Matt. 25:34-40.	4 38	7 22
6	Tues	Acts 7:20-28.	Phil. 1:9 and 2:2.	4 38	7 22
7	Wed	Heb. 11:23-28.	Col. 2:2	4 38	7 22
8	Thur	Exod. 2:15-22.	I. Thess. 3:12.	4 39	7 21
9	Fri	Deut. 6:4-15.	Songs of Sol. 8:6.7.	4 39	7 21
10	Sat	II Tim. 1:2-14.	Psa. 133:1-3.	7 40	7 20
28		**Childhood of Moses. Ex. 2:11-4:18.** GOLDEN TEXT—Prov. 22:6.	6th Sunday after Trinity	Day's Length 14 hrs. 38 min.	
11	Sun	Prov. 3:1-12.	Prov. 10:12 and 15:7.	4 40	7 20
12	Mon	Exod. 3:10-15.	Romans 12:9-10.	4 41	7 19
13	Tues	Exod. 4:10-17.	Luke 6:31-35.	4 41	7 19
14	Wed	Exod. 4:18-23.	II Cor. 8:7.	4 42	7 18
15	Thur	Exod. 4:27-31.	Eph. 5:2.	4 43	7 17
16	Fri	Exod. 5:1-9.	Joshua 23:11.	4 44	7 16
17	Sat	Exod. 5:10-19.	Heb. 10:24.	4 45	7 15
29		**The Call of Moses Ex. 2:1-10. Acts 7:22.** GOLDEN TEXT—Exodus 3:12.	7th Sunday after Trinity	Day's Length 14 hrs., 26 min.	
18	Sun	Psalm 90:12-17.	1 John 3:11,14,17.	4 46	7 14
19	Mon	Exod. 11:4-10.	Matt. 5:41.	4 46	7 14
20	Tues	Exod. 12:1-11.	Isa. 63:7-9.	4 47	7 13
21	Wed	Exod. 12:21-28.	Matt. 10:41, 42.	4 48	7 12
22	Thur	Exod. 12:29-36.	1 Cor. 8:13.	4 49	7 11
23	Fri	Exod. 13:3-10.	2 Cor. 6:4-6.	4 50	7 10
24	Sat	I Cor. 5:6-13.	Gal. 6:1, 2, 10.	4 51	7 09
30		**The Passover. Ex. 11:1-12:36.** GOLDEN TEXT—I Cor. 5:7.	8th Sunday after Trinity	Day's Length 14 hrs., 16 min.	
25	Sun	Psalm 91:1-7.	Deut. 13:13.	4 51	7 09
26	Mon	Exod. 13:17-22.	John 14:21, 23.	4 52	7 08
27	Tues	Exod. 14:10-14.	2 Tim. 2:10.	4 53	7 07
28	Wed	Exod. 14:15-22.	1 John 4:7-12.	4 53	7 07
29	Thur	Exod. 14:23-31.	Col. 1:3-4.	4 54	7 06
30	Fri	Exod. 15:1-10.	1 John 4:12, 20, 21.	4 55	7 05
31	Sat	Exod: 15:11-21.	1 Cor. 13:1-13; Jude 21.	4 56	7 04

MOON PHASES

		Eastern States	Central States	Western States
Last Quarter	2nd	8:01 a. m.	7:21 a. m.	6:41 a. m.
New Moon	9th	6:05 p. m.	5:25 p. m.	4:45 p. m
First Quarter	17th	9:54 a. m.	9:14 p m.	8:34 p. m.
Full Moon	25th and 24th	12:12 a. m.	11:32 p. m.	10:52 p. m.
Last Quarter	31st	2:24 p. m.	1:44 p m.	1:04 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

4. My Country: Its Past, Present, and Future. Ps. 33:1-22. (Consecration meeting.)
11. What Does Jesus Teach about Humility? Matt.18:1-14.
18. What We Learn from the Out-of-Doors. Ps. 19:1-6. (Outdoor meeting with Intermediates and Juniors.)
25. How Are We Supplying Africa's Need for Christ? Acts 8:26-40. (Missionary meeting.)

GLEANINGS FROM THE BIBLE ON "LOVE"

"God is love; and he that dwelleth in love dwelleth in God and God in him." Therefore, love cannot be as mystical, not as vague, not so distantly out of reach, not so impossible as many have imagined or feared. We do well by "wondering why it is that we Christians are not all kinder than we are." Drummond is right when he adds: "How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back!" Yet how many of us could be, should be, want to be more loving!

Probably the weakest link of the professing Christian or the visible church of today is the "lack of the fullness of love". At the same time there is much mention and great commotion about the innumerable works and achievements which are often arrayed and exhibited in such a manner as to indicate self-glory, or honor and praise to the church. God only is worthy of glory, honor and praise. Christians should realize more keenly that there is a wide gulf between "the giving, or helping, or preaching merely out of a feeling of duty" and "the giving, or helping, or preaching because "the love of Christ constraineth us".

I Corinthians 13:1-3 tells us that there may be elaborate fluency of speech, but without love this is nothing. Truly a loveless tongue becomes as sounding brass or a tinkling cymbal. Any resident of the far East knows the monotony of these two sounds very well. God wants us to know that there is no substitute for love.

The mentioned chapter of Sacred Writ continues with very helpful, but terribly sweeping statements. Here, with unquestionable authority the eternal light and truth brushes aside, as cob-webs, the most remarkable achievements of man "as nothing" unless they were enacted in love. Such admirable achievements as devotion, faith, intellectual knowledge, benevolence and bestowal of goods upon the poor, sacrifice and even martyrdom, all of these, if without love—are absolutely nothing! Please notice, that there is no substitute for love! And indeed there could not be! "For the withholding of love is the negation of the spirit of Christ, the proof that we never knew Him, that for us He lived in vain." Offering substitutes for love means that Christ could not give us a new and clean heart, because we would not accept it. It means that we were not once near enough to Him to love Him more than anything else, that—

"I lived for myself, I thought for myself,
For myself and none beside—
Just as if Jesus had never lived,
As if He had never died."

Dear reader, please remember that God says there is no substitute for love. We cannot act in love unless the God of love possesses us.

"O Love, who lovest me for aye,
Who for my soul dost ever plead;
O Love, who didst that ransom pay,
Whose power sufficeth in my stead;
O Love, I give myself to Thee,
Thine ever, only Thine, to be."
(Life in His Name.)

Probably no Bible teaching has been more neglected in recent years than the sublime subject of love. Let us meditate upon the following:

God is love and also the source of love.

Each of the Triune Godhead loves us:

(a) The Father Himself loveth you. John 3:16; John 16:26.

(b) As the Father loved Him, so Jesus loved us. John 15:9; Gal. 2:20.

(c) The Spirit loves us. Rom. 5:5; 15:30.

The Father loves the Son and calls Him "The Son of His Love".

God loved us before we loved Him while we were yet sinners.

God loves us with an everlasting love.

Greater love hath no man than to lay down his life for his friends.

It is God's will and command that we should love Him with all our heart, soul and might. He also commands us to love the neighbor and stranger.

We show our love to Him by keeping His commandments. John 14:15.

The absence of love in man's activity reduces the value of the activity down to nothing.

Love gives cheerfully. God loveth a cheerful giver.

Love helps and makes the brethren to love each other. Hearts may be knit (held) together by love. Col. 2:2.

Man has ability and freedom to do so, but should not love the world.

Love of money is the root of evil. I Tim. 6:10.

Ye that love the Lord are commanded to hate evil. Psa. 97:10.

Love edifieth; knowledge puffeth up. I Cor. 8:1.

God knows whether we love Him or not. I Cor. 8:3; John 5:42.

God does not forget the labor of love. Heb. 6:10.

Everyone that loveth is born of God. I John 4:7.

The attributes of love are: longsuffering; tender; unenvying; modest; humble; gentle; unselfish; self-controlled; pure-minded; holy; true; patient; trustful; reliable; undespairing; unfailing. Think on these things.

In conclusion, read and study carefully Matt. 25:31-46. What do you find that the final test

(Continued on page 19)

8th Month — AUGUST — 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course	Sun rise h.m.	Sun sets h.m.
31		**Deliverance at Red Sea. Ex. 13:17-22.** GOLDEN TEXT—Ex. 15:2	9th Sunday after Trinity		Day's Length 14 hrs., 4 min.
1	Sun	Psalm 37:1-7.	Psalm 32:1-6.	4 57	7 03
2	Mon	Exod. 16:1-3.	Psalm 51:1-13.	4 58	7 02
3	Tues	Exod. 16:11-18.	Psalm 103:1-13.	4 59	7 01
4	Wed	Exod. 16:21-30.	Psalm 86:1-12.	5 00	7 00
5	Thur	Exod. 16:31-36.	Pslam 25:1-14.	5 01	6 59
6	Fri	John 6:5-14.	Ephesians 1:7-7.	5 02	6 58
7	Sat	John 6:48-59.	1 John 1: 1-9.	5 03	6 57
32		**Giving of the Manna. Ex. 16:1-36.** GOLDEN TEXT—John 6:35.	10th Sunday after Trinity		Day's Length 13 hrs., 54 min.
8	Sun	John 6:33-40.	1 John 3:1-9.	5 04	6 56
9	Mon	Exod. 18:1-12.	John 1:22-37.	5 05	6 55
10	Tues	Exod. 18:13-24.	Matt. 9:1-8.	5 06	6 54
11	Wed	I Cor. 12:1-11.	Matt. 9:18-26.	5 07	6 53
12	Thur	I Cor. 12:12-31.	Luke 6:27-36.	5 08	6 52
13	Fri	Matt. 25:14-29.	Roman 13:10-21.	5 09	6 51
14	Sat	I Cor. 3:10-15.	Isa 55: 1-7.	5 10	6 50
33		**Jethro's Counsel. Ex. 18:1-27.** GOLDEN TEXT—Mark 13:34.	11th Sunday after Trinity		Day's Length 13 hrs., 38 min.
15	Sun	Psalm 106:1-5.	Luke 18:9-14.	5 12	6 48
16	Mon	Exod. 19:9-16.	Joel 2:12-17.	5 13	6 47
17	Tues	Exod. 19:17-25.	Jeremiah 3:11-16.	5 14	6 46
18	Wed	Exod. 20:1-11.	Luke 15:11-24.	5 15	6 45
19	Thur	Deut. 5:6-15.	2 Corinthians 7:1-10.	5 17	6 43
20	Fri	Psalm 119:1-8.	Jeremiah 18:6.	5 18	6 42
21	Sat	Matt. 6:24-34.	1 Peter 1:18-25.	5 19	6 41
34		**Ten Commandments (1). Ex. 19:1-20:11.** GOLDEN TEXT—Deut. 6:5.	12th Sunday after Trinity		Day's Length 13 hrs., 18 min.
22	Sun	Psalm 19:7-14.	2 Cor. 5:14-21.	5 20	6 40
23	Mon	Exod 20:12-21.	Ezekiel 33:1-11.	5 21	6 39
24	Tues	Deut. 5:16-21.	I Timothy 2:1-8.	5 23	6 37
25	Wed	Eph. 6:1-9.	I Timothy 1:12-16.	5 24	6 36
26	Thur	Col. 3:18—4:1.	John 3:1-16.	5 25	6 35
27	Fri	Rom. 13:1-7.	John 1:1-12.	5 26	6 34
28	Sat	Luke 10:25-37.	Ephesians 2:1-10.	5 27	6 33
35		**Ten Commandments (2.) Ex. 20:12-21.** GOLDEN TEXT—Lev. 19:18.	13th Sunday after Trinity		Day's Length 13 hrs., 4 min.
29	Sun	Prov. 3:1-7.	Acts 16:25-31.	5 28	6 32
30	Mon	Exod. 30:1-10.	Matt. 11:25-30.	5 30	6 30
31	Tues	Exod. 31:1-11.	Luke 23:32-46.	5 31	6 29

MOON PHASES

		Eastern States	Central States	Western States
New Moon	8th	8:47 a. m.	8:07 a. m.	7:27 a. m.
First Quarter	16th	11:37 a. m.	10:57 a. m.	10:17 a. m.
Full Moon	23rd	7:37 a. m.	6:57 a. m.	6:17 a. m.
Last Quarter	29th	11:40 p. m.	11:00 p. m.	10:20 p. m.

Jupiter is in opposition with the sun on the 15th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

1. Wise and Unwise Decisions. 1 Kings 3:5-15; Gen. 13:5-13. (Consecration meeting.)
8. What Books Have I Found Worth While? Why? Josh. 1:1-9.
15. How Can We Prevent Waste? Luke 15:11-32: John 6:1-13.
22. Bible Teachings about Prayer. Phil. 4:6,7; Heb. 4:14-16.
29. How Can We Make Business Thoroughly Christian? 1 Tim. 6:17-19.

BIBLE TEACHING ON FORGIVENESS

One of the fundamental teachings of the Bible is: That God is willing to forgive.

I. We find this expressed all through the pages of the Sacred Book. In Psalm 130:4, we read: "But there is forgiveness with Thee, that Thou mayest be feared", and again, Isaiah 55:7: "Let the wicked forsake his way and the unrighteous man his thought; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Then, again we read in Daniel 9:9: "To the Lord our God belong mercies and forgiveness, though we have rebelled against Him." In the third commandment we read, Exodus 20:6: "And shewing mercy unto thousands of them that love Me, and keep My commandments." What a blessed thought for sinful man, to know that our God is willing to forgive us our sins. He does so because He loves us. Then notice,

II. How completely He forgives us. The Bible uses various expressions to make it clear to us, to what extent God really does forgive. We read that He covers up the sin so that it shall not be seen anymore, Psalm 85:2. "Thou hast forgiven the iniquity of Thy people, Thou hast **covered** all their sin." Then, again we that God will blot out our sins, remove them so they cannot be found. Isaiah 43:25: "I, even I, am He that **blotteth** out thy transgressions for Mine own sake, and I will not remember thy sins." Furthermore He says He will **remove** our transgression far from us. Psalm 103:12: "As far as the east is from the west, so far hath He **removed** our transgressions from us." As the sea (ocean) hides from our view the rocks and all the vile creatures so God says in Micah 7:19: "Thou wilt cast all their sins into the depths of the sea." Then, again we read, Isaiah 38:17: "For Thou hast cast all my sins behind Thy back." And turning to the New Testament, we learn that it is: "the Blood of Jesus Christ, His Son, that cleanseth us from all sin." I John 1:7. How precious to know that God will cover up, remove, blot out, cast behind Him, all my sins, and shall not remember them against me.

But we may now ask:

III. Upon what condition does God forgive me? Let us not forget that God is willing to forgive, but that He has laid down certain conditions we must fulfill. What are they?

(a) First you must acknowledge that you are a sinner and have sinned. Psalm 32:5: "I acknowledged my sin unto Thee and mine iniquity (b) have I not hid." Then he confessed his sin, "I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Also I John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all sins, and to cleanse us from all unrighteousness."

But it is not enough to acknowledge our sins and to confess them before God; we must go a little farther if we expect God's forgiveness; (c) we must also forsake, give up our sinful habits. Isaiah 55:7: "Let the wicked **forsake** his way, and the unrighteous man his thoughts; and let him return unto the Lord and He will have mercy upon him, and to our God, for He will abundantly pardon." That means a change of life. Put off the old man, put on the new man in Christ Jesus. Old things have passed away; behold, all things have become new. New desires, now thoughts, new motives, in life.

(d) Then there must be a willingness on man's side to make restitution. We read of the conversion of Zacchaeus in Luke 19:8. He says: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four-fold." That means, straighten out your affairs with your fellow man. But there is one more condition that God has laid down, and that is this: If we expect the Lord to forgive us, He will only do so upon the express condition that we are also willing to (e) forgive our fellow man. This is stated very plainly in Matt. 6:14, 15. "For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Also in Matt. 6:12: "And forgive us our debts, as we forgive our debtors."

Rejoice, dear brother, and come unto the Lord; if you have sinned, He will forgive, for He says, I John 2:2: "And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous." And in Isaiah we read, chapter 1, verse 18: "Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Believe this great message as it comes to you through God's precious Word, and you shall live.

Rev. John C. Peters, Mountain Lake, Minn.

GLEANINGS FROM THE BIBLE ON "LOVE"

(Continued from page 17)

at the mentioned throne of Justice will be based upon? Will it be on "How religious you were?" What goal you fancied reaching? What you believed? What you have done? What you have accomplished? How nice and polished and trained you have been?" Or will it be plainly on, "Have you loved truly?"

E. J. Neuenschwander, Bluffton, O.

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course	Sun sets h.m.	Sun rise h.m.
1	Wed	Exod. 33:7-16.	Gen. 12:1-3.	5 32	6 28
2	Thur	Exod. 40:34-38.	Gen. 14:18-20.	5 33	6 27
3	Fri	Hag. 1:3-11.	Gen. 17:18-23.	5 35	6 25
4	Sat	Psalm 122:1-9.	Ex. 12:48, 49.	5 36	6 24
36	**The Tent of Meeting. Ex. chap. 33.** GOLDEN TEXT—Ex. 33:11.		14th Sunday after Trinity	**Day's Length 12 hrs., 48 min.**	
5	Sun	Psalm 5:1-7.	Lev. 19: 33, 34.	5 37	6 23
6	Mon	Exod. 35:20-29.	Num. 10:29-32; 11:26-29.	5 38	6 22
7	Tues	Mal. 3:7-12.	Num. 12.	5 39	6 21
8	Wed	Acts 4:32-37.	Num. 27:1-8.	5 40	6 20
9	Thur	Exod. 36:1-7.	Ruth 2:11-23.	5 41	6 19
10	Fri	Acts 5:1-11.	1 Kings 5:1-7.	5 43	6 17
11	Sat	2 Cor. 8:7-15.	1 Kings 8:41-43.	5 44	6 16
37	**Gifts for Tabernacle. Ex. 35:4-36:7.** GOLDEN TEXT—Prov. 3:9.		15th Sunday after Trinity	**Day's Length 12 hrs., 28 min.**	
12	Sun	Psalm 84:1-12.	1 Kings 19:15-18.	5 45	6 15
13	Mon	Lev. 26:14-20.	2 Kings 5:1, 15-19.	5 47	6 13
14	Tues	Lev. 26:21-26.	Psalm 15.	5 48	6 12
15	Wed	Lev. 26:27-33.	Psalm 96.	5 49	6 11
16	Thur	Duet. 28:1-6.	Isaiah 2:2-4.	5 50	6 10
17	Fri	Deut. 28:7-14.	Isaiah 19:18-25.	5 52	6 08
18	Sat	Dan. 1:8-21.	Isaiah 60:1-6.	5 53	6 07
38	**Obedience of Law. Lev., chap. 26.** GOLDEN TEXT—Lev. 10:9.		16th Sunday after Trinity	**Day's Length 12 hrs., 12 min.**	
19	Sun	Prov. 23:29-35.	Matt. 6:14, 15.	5 54	6 06
20	Mon	Exod. 2:1-10.	Matt. 8:5-13; Rev. 7:9-17.	5 55	6 05
21	Tues	Exod. 12:21-28.	Matt. 12:46-50.	5 57	6 03
22	Wed	Exod. 16:11-18.	Matt. 15:21-28.	5 59	6 01
23	Thur	Exod. 18:13-24.	Matt. 25:31-40.	6 00	6 00
24	Fri	Exod. 20:1-21.	Luke 9:49-56.	6 02	5 58
25	Sat	Exod. 33:7-16.	Luke 10:25-37.	6 03	5 57
39	**Review.** GOLDEN TEXT—Heb. 12:1, 2.		17th Sunday after Trinity	**Day's Length 11 hrs., 52 min.**	
26	Sun	Psalm 105:1-8.	John 10:14-16; 1 John 4:15-21.	6 04	5 56
27	Mon	Num. 10:29-36.	Acts 2:1-21.	6 06	5 54
28	Tues	Num 11:4-15.	Acts 10.	6 07	5 53
29	Wed	Num. 11:31-35.	I Cor. 13.	6 08	5 52
30	Thur	Num. 12:1-8.	Eph. 4:1-16.	6 10	5 50

MOON PHASES

		Eastern States	Central States	Western States
New Moon	7th and 6th	12:44 a. m.	12:04 a. m.	11:24 p. m.
First Quarter	14th	11:23 p. m.	10:43 p. m.	10:03 p. m.
Full Moon	21st	3:18 p. m.	2:38 p. m.	1:58 p. m.
Last Quarter	28th	12:46 p. m.	12:06 p. m.	11:26 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

5. **Christian Ideals and How to Reach them. Phil. 3:12-14; 4:8,9. (Consecration meeting.)**
12. **What Is the Church and What Should It Be Doing? Eph. 2; 17-22; Matt. 28:16-20.**
19. **Missionary Advance in India. Isa. 11:1-10. (Missionary meeting.)**
26. **What Work Shall We Plan This Year? 1 Cor. 3:6-17.**

THE BIBLE TEACHING ON TOLERANCE

Tolerance is the endurance of the presence or actions of objectionable persons, or of the expression of offensive opinions. Specifically, the allowance of religious opinions contrary to the prevailing or established belief and practice; hence, freedom from bigotry and severity in judging of the opinions or belief of others, especially in respect to religious matters." (Webster)

We cite four Bible authorities in support of such tolerance.

Isaiah:

"In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that Jehovah of hosts hath blessed them, saying, Blessed be Egypt, My people, and Assyria, the work of My hands, and and Israel, Mine inheritance." (Isa. 19:24, 25). —To consider Egypt and Assyria, who were Israel's outspoken rivals and competitors, as the blessed of the Lord in conjunction with Israel, is indeed highly creditable to the prophet of old, and worthy of imitation for the religious teachers and political leaders of today.

Jesus:

"John said unto Him, Teacher, we saw one casting out demons in Thy name; and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man who shall do a mighty work in My name, and be able quickly to speak evil of Me. For he that is not against us is for us" (Mark 9:38-40). —In judging the work of others we should be led and actuated by this tolerant attitude of Jesus. We should be very lenient and grant much liberty of action, if but the action be of the type of the works of Jesus. But in judging our own actions we should be rather stern and severe, also according to Jesus' teaching, "He that is not with Me is against Me, and he that gathereth not with Me, scattereth." (Matt. 12: 30).—The greatest obstacle in the way of observing Biblical tolerance is probably our natural tendency to practice great leniency toward ourselves and the most rigid austereness toward others. This tendency must be overcome in the power of the Spirit of Christ.

Paul:

"Some indeed preach Christ even of envy and strife; and some also of good will: the one do it of love, knowing that I am set for the defense of the Gospel; but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? Only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice." (Phil. 1:15-18).—Now, to be thus joyously tolerant does not mean that Paul approved of the viewpoint and the motive of the factious and envious men—not at all; but he suffered and endured their practice in the spirit of the man after the Lord's Own heart, "When he curseth, and when Jehovah hath said unto him, Curse David; who then shall say, Wherefore hast thou done so?" (II Sam. 16:10).—If we believe that we are not victims of blind fate, but that all our conflicts and struggles and sufferings have a gracious purpose, we shall be very tolerant toward the persons that God uses to chasten and to strengthen and to ennoble us. We shall be not only tolerant toward our opponents and occasional slanderers, but we shall also love them and pray for them. We still have to learn and then remember that our enemies and opposers, in many instances, are needed just as much to develop and strengthen our Christian character as our friends and supporters. Why, then not practice Christian tolerance, yea, even Christian love toward them? To practice tolerance toward the intolerant and bigoted is probably the highest type of Christian tolerance.

Peter:

"Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness, is acceptable to Him." (Acts 10:34, 35).—"If then God gave unto them (the Gentiles) the like gift as He did also unto us, when we believed on the Lord Jesus Christ, who was I that I could withstand God"—and practice intolerance toward the Gentiles? (Acts 11:17).

I am living and moving among many different denominations of Christians, and some people that are as yet entirely "undenominated", but the more I learn to know them as neighbors and friends and fellow citizens the more tolerant I grow. I cannot help it. With most of them I heartily sympathize in their efforts to follow Christ the best they know, even if their ways and methods differ from mine.—Of course, I am compelled to oppose some of them very decidedly in regard to their dangerous love of money, or their craving for unmanly and unchristian amusements; I have to censure and criticize some of the brethren on account of their questionable habits and harmful practices; I have to warn them against formal orthodoxy or unsound liberalism: and yet, I am sure that none of them will be in my way if I meet them in the streets of the City Celestial, nor will any of them arouse my envy or jealousy if I see them, at the end of the ages, worship with me at the Throne of the King Eternal. **I shall not forbid them.**

H. D. Penner, Beatrice, Nebr.

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course	Sun rise h.m.	Sun sets h.m.
1	Fri	Num. 12:9-16.	Ps. 34:11-15.	6 11	5 49
2	Sat	Heb. 11:13-16.	Eph. 4:1-7.	6 12	5 48
40		**Journeying to Canaan.** Num 10:11-36 GOLDEN TEXT—Num. 10:29.	18th Sunday after Trinity		**Day's Length 11 hrs., 34 min.**
3	**Sun**	Psalm 34:1-8.	Ps. 32.	6 13	5 47
4	Mon	Num. 13:17-24.	1 Cor. 14:26-33.	6 15	5 45
5	Tues	Num. 13:25-33.	Rom. 5:1-6.	6 16	5 44
6	Wed	Num. 14:1-10.	Ps. 51:1-10.	6 19	5 43
7	Thur	Heb. 4:1-7.	John 14:25-27.	6 14	5 41
8	Fri	Psalm 46:1-11.	Ps. 72:1-7.	6 20	5 40
9	Sat	Heb. 11:1-10.	John 14:1-7.	6 21	5 39
41		**Reports of the Spies..** Num. 13:1-14:25. GOLDEN TEXT—Num. 13:30.	19th Sunday after Trinity		**Day's Length 11 hrs., 16 min.**
10	**Sun**	Ps. 95:1-11.	2 Cor. 13:7-14.	6 23	5 37
11	Mon	Deut. 34:1-8.	Ps. 133.	6 24	5 36
12	Tues	Deut. 32:1-10.	Mk. 5:35-41.	6 25	5 35
13	Wed	Deut. 32:11-21.	Mk. 5:25-34.	6 27	5 33
14	Thur	Deut. 32:22-34.	Nu. 6:22-27.	6 28	5 32
15	Fri	Deut. 32:35-43.	Dt. 20:10-15.	6 29	5 31
16	Sat	Heb. 11:23-31.	Ps. 4.	6 31	5 29
42		**Moses Honored in Death.** Deut. 33:45-52. GOLDEN TEXT—Psalm 116:15.	20th Sunday after Trinity		**Day's Length 10 hrs., 58 min.**
17	**Sun**	Psalm 116:12-19.	Isa. 59:1-8.	6 32	5 28
18	Mon	Exod. 17:8-16.	Ps. 37:35-40.	6 33	5 27
19	Tues	Exod. 24:12-18.	Isa. 48:17-19.	6 34	5 26
20	Wed	Num. 27:15-23.	Isa. 26:1-7.	6 35	5 25
21	Thur	Deut. 31:1-9.	Ps. 120.	6 37	5 23
22	Fri	Josh. 1:1-11.	Isa. 11:1-9.	6 38	5 22
23	Sat	Josh. 1:12-18.	Phil. 4:1-7.	6 39	5 21
43		**Israel's New Leader.** Num. 27:18 20. GOLDEN TEXT—Josh. 1:9.	21st Sunday after Trinity		**Day's Length 10 hrs., 40 min.**
24	**Sun**	Prov. 2:1-8.	Col. 3:12-17.	6 41	5 19
25	Mon	Prov 23:29-35.	2 Peter 3:14-18.	6 42	5 18
26	Tues	Prov. 23:19-25.	1 Tim. 2:1-7.	6 43	5 17
27	Wed	Hab. 2:4-17.	Psa. 122.	6 44	5 16
28	Thur	Amos 6:1-6.	Is. 2:2-4.	6 45	5 15
29	Fri	Dan. 1:8-19.	Eph. 4:11-16.	6 46	5 14
30	Sat	I Cor. 8:9-13.	Isa. 35.	6 48	5 12
44		**Evils of Strong Drink.** Prov. 23:29-35. GOLDEN TEXT—Prov. 23:32.	22nd Sunday after Trinity		**Day's Length 10 hrs., 22 min.**
31	**Sun**	Psalm 97:1-12	Ps. 119:161-168.	6 49	5 11

MOON PHASES

		Eastern States	Central States	Western States
New Moon	6th	5:12 p. m.	4:32 p. m.	3:52 p. m.
First Quarter	14th	9:26 a. m.	8:46 a. m.	8:06 a. m.
Full Moon	21st	12:14 p. m.	11:34 a. m.	10:54 a. m.
Last Quarter	28th	5:56 p. m.	5:16 p. m.	4:36 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

3. What Is Education? How Get It? How Use It? Rom. 12:1-3; 2 Tim. 2:15. (Consecration meeting.)
10. How to Pull Together. Mark 2:1-5; 1 Cor. 3:1-9.
17. What Ideals Are Found in the Constitution of the United States? Rom. 13:1-8. (Citizenship Day.)
24. Lessons from Great Athletes. 1 Cor. 9:24-27; Heb. 12:1-3.
31 What Are the Good Points of the Various Races in America? Acts 10:24-38. (Missionary meeting)

BIBLE TEACHINGS ON PEACE

The Christian religion is decidedly a religion of peace. The Christian faith being based upon the Holy Bible, a close study of that Book must convince us that it contains a positive message of peace. The God of the Bible is One that loves peace and hates its opposite. Paul always pictures Him as a God of peace. (Cf. Rom. 15:33; II Cor. 13:11; Phil. 4:9; I Thess. 5:23.) In his prophecy of the coming Messiah the prophet Isaiah calls him the Prince of Peace. Isa. 9:7. The early disciples were preaching peace by Jesus Christ. Acts 10:36. This being true that the Christian's God, the Christian's Savior, and the Christian's Guide Book in life are all such strong exponents of peace, the Christian attitude toward life must be peace-loving, and his conduct peaceful.

There are three main fields where peace should be maintained: First, within our own hearts, secondly with our neighbors, and thirdly between nations. The biggest battles of life are fought in a man's own soul. These fights are usually occasioned by the choice between right and wrong. There is no peace within us when we have consciously made a wrong choice. But God's will is that there shall be peace, and often we read these words, "Peace be to you, fear not." (Cf. Gen. 43:23; Ex. 4:18; Judges 19:20; John 20:19; Acts 16:36.) How restless a person is when he has no peace can be seen in David's life when he had committed his great sin of killing Uriah in order to marry his wife. Read Psa. 51. What a change takes place when peace again enters in can be seen by reading Psalm 32. Frequently Jesus met the most restless of human beings, the demoniacs, and brought peace into their lives by casting out the demons. He told Nicodemus that he must be born again and the Samaritan woman that she should drink of His water of life. Why? Both were searching for peace for their own souls. Jesus was truly the Prince of Peace and was anxious to bring that into the hearts of men and women.

But this divinely inspired Book is as anxious that there shall be peace between individuals as within the individual. Again and again we find it pictured as a blessing when a person or a group of people can come to others in peace. (Gen. 28:21; Judges 8:9; I Sam. 20:13; II Kings 5:19; Luke 14:32; Acts 15:33.) Peace with others is necessary before we can really worship God. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23-24.) In Job we read, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." (Job 22:21.) Jesus said to His disciples, "Have salt in yourselves, and have peace one with another." (Mark 9:50.) To the Corinthians Paul writes, "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." II Cor. 13:11), and to the Thessalonians he says, "Be at peace among yourselves." (I Thess. 5:13). These illustrations could be multiplied indefinitely to show that the Bible teaches that there shall be peace between individuals.

But not only does the Bible teach that there shall be peace between individuals, but also between nations. The Old Testament is full of war stories, yet that was never the ideal condition. People felt that they were really blessed from God when there was no war. Never was the Jewish nation in a greater splendor than during Solomon's reign and of him we read that "he had peace on all sides round about him". I Kings 4:24). Isaiah warns the people of Israel that the judgment of God upon them for their sins will be war. "The ambassadors of peace shall weep bitterly." (Isa. 33:7). Jesus teaches plainly that we shall love all people and that naturally makes war impossible. He says. "love your enemies", and "He that taketh the sword shall perish by the sword". We cannot interpret Jesus' teachings otherwise than that there must be peace between nations. The Bible looks into the future and sees in Christ's kingdom that war must cease. We read in Isaiah, "And he shall judge among the nations and rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war anymore." (Isa. 2:4).

Many of the teachings of the Bible on peace are general and refer to all conditions and relations of mankind. "Depart from evil, and do good; seek peace, and pursue it." (Psa. 34:14). "If it be possible, as much as in you lieth be at peace with all men." (Rom. 12:18). "Behold, how good and how pleasant it is for brethren to dwell together in unity." (Psa. 133:1). "Better is a dinner of herbs, where love is, than a stalled ox and hatred therein." (Prov. 15:17). "The peace of God which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4:7). The greatest advocate of peace was the Master Himself. In His closing talks to the disciples He said, "Peace I leave with you; My peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be fearful." (John 14:27). We thus see that the message of the Bible on peace is very positive. "Blessed are the peacemakers: for they shall be called sons of God."

J. M. Regier, Pandora, Ohio.

11th Month NOVEMBER 30 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Daily Readings — The Home Study Bible and Doctrine Course		Sun rise h.m.	Sun sets h.m.
1	Mon	Josh. 6:1-11.		Joshua 2:1-16.	6 51	5 09
2	Tues	Josh. 6:12-20.		2 Kings 4:12-24.	6 52	5 08
3	Wed	Josh. 10:12-21.	Hospitality and	2 Kings 4:25-37.	6 53	5 07
4	Thur	Josh. 10:28-33.	Generosity.	1 Kings 17:8-24.	6 54	5 06
5	Fri	Josh. 11:16-23.		1 Samuel 25:10-24.	6 55	5 05
6	Sat	Heb. 11:30-40.		1 Samuel 25:25-35.	6 56	5 04
45	**Fall of Jericho.** Josh. 6:12-20. GOLDEN TEXT—I John 5:4.		23rd Sunday after Trinity		Day's Length 10 hrs. 8 min.	
7	Sun	Psalm 66:1-9.		Acts 9:36-42.	6 57	5 03
8	Mon	Josh. 14:6-15.		Esther 4:1-17.	6 58	5 02
9	Tues	Josh. 15:1-12.		Esther 5:1-8.	6 59	5 01
10	Wed	Josh. 15:13-20.	Courage and	Esther 7:1-10; 8:1-8.	7 00	5 00
11	Thur	Josh. 18:1-7.	Loyalty.	Ruth 1:1-14.	7 01	4 59
12	Fri	Josh. 20:1-9.		Ruth 1:15-22.	7 02	4 58
13	Sat	Josh. 23:1-11.		Ruth 2:1-16.	7 03	4 57
46	**Caleb's Faithfulness.** Josh. 14:6-15. GOLDEN TEXT—Josh. 14:8.		24th Sunday after Trinity		Day's Length 9 hrs., 52 min.	
14	Sun	Psalm 15:1-5.		Ruth 2:17-23; 4:13-22.	7 04	4 56
15	Mon	Josh. 24:1-13.		Exodus 2:1-9.	7 05	4 55
16	Tues	Josh. 24:14-25.	Sisterly Devo-	Exodus 15:20-27.	7 06	4 54
17	Wed	Josh. 24:29-33.	tion and Enter-	Numbers 12:1-16.	7 07	4 53
18	Thur	2 Kings 11:17-20.	prise.	Acts 16:13-15, 40.	7 08	4 52
19	Fri	Heb. 9:11-22.		Acts 18:24-26	7 09	4 51
20	Sat	Heb. 13:8-17.		John 4:28-30; 39-42.	7 10	4 50
47	**Joshua and the Covenant.** Josh. 24:14-25. GOLDEN TEXT—Josh. 24:15.		25th Sunday after Trinity		Day's Length 9 hrs., 38 min.	
21	Sun	Psalm 107:1-9.		Romans 16:1-16.	7 11	4 49
22	Mon	Judges 6:1-10.		1 Samuel 1:9-18.	7 12	4 48
23	Tues	Judges 6:11-24.	Mothers of the	1 Samuel 1:19-28.	7 13	4 47
24	Wed	Judges 6:25-32.		Proverbs 23:22-25.	7 14	4 46
25	Thur	Judges 6:33-40.	Bible.	Judges 13:1-7.	7 15	4 45
26	Fri	Judges 7:1-25.		2 Timothy 1:1-5.	7 16	4 44
27	Sat	Rom. 8:31-39.		Luke 1:39-43; 57-60.	7 17	4 43
48	**Gideon's Three Hundred.** Judg. 7:1-25. GOLDEN TEXT—Eph. 6:10.		1st Sunday in Advent		Day's Length 9 hrs., 28 min.	
28	Sun	Psalm. 27:1-6.		Luke 1:26-38.	7 17	4 43
29	Mon	Ruth 1:1-10.		Luke 1:46-56.	7 18	4 42
30	Tues	Ruth 1:14-22.		John 19:25-27, Acts 1:14.	7 18	4 42

MOON PHASES

		Eastern States	Central States	Western States
New Moon	5th	9:33 a. m	8:53 a. m.	8:13 a. m.
First Quarter	12th	6:00 p. m.	5:20 p. m.	4:40 p. m.
Full Moon	19th	11:37 a. m.	10:57 a. m.	10:17 a. m.
Last Quarter	27th	2:14 a. m.	1:34 a. m.	12:54 a. m.

Mars is in opposition with the sun on the 4th and shines all night. Saturn is in conjunction with the sun on the 21st and cannot be seen. Venus is in superior conjunction with the sun on the 21st and changes from morning star to evening star.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

7. How Make War against War? Matt. 7:12; Isa. 2:1-4. (World Peace Sunday. Consecration meeting.)
14. How May We Promote Interdenominational Fellowship? I John 1:3-7; Eph. 4:1-6.
21. How "Praise God from Whom All Blessings Flow"? Ps. 116:12-19; Luke 17:11-19. (Thanksgiving meeting.)
28. Christian Endeavor around the World. Phil. 2:1-13.

BIBLE WOMEN

Many refreshing and noteworthy characteristics stand out prominently among the women of the Bible.

1. Hospitality and generosity are exemplified in many ways in the Old and New Testaments. We find these fine graces among women, who are not leaders of Israel, but who have caught the Spirit of Jehovah and were willing to help in their humble way. Rahab, living in hostile Jericho, whose personal life had many shortcomings, was quick to see God's hand in the way He led Israel. Even the way she helped the spies is not considered upright, still her glimpse of God and her willingness to help, formed the beginning that ripened into a deep and abiding faith, according to the author of Hebrews, who placed her among the heroes of faith.

The two early prophets of Israel, Elijah and Elisha, both experienced hospitality and generosity from women of their land whom we might hardly expect to offer it. Elijah was given food by the widow at Zarephath during the long drought and famine. She literally shared her last morsel with the prophet because of her faith in God. Elisha was aided in his long and lonesome travels about Israel by the women of the Shunem road. She generously offered to supply food and also provide a special room for the "man of God". In the New Testament Dorcas is the outstanding example of generosity. Her good deeds were born in her faith and love to Christ and she helped not any special man of God, but freely distributed her garments to the widows and the poor. Today many women's societies have adopted the name Dorcas and strive to follow their faithful leader in offering their gifts to the poor and needy.

2. Courage and loyalty are personified by the two lone women who gave their names to Books of the Bible. Considering the times and circumstances, no one ever showed more courage and loyalty than Esther did, when she made intercession before the king for her own people and also for herself. Although the name of God does not appear in the book, still the direction and Spirit of God are plainly seen as Esther submits to this leading and thus saves her people. Loyalty to her mother-in-law and to Jehovah was the guiding principle that brought Ruth out of the land of Moab and makes of her an example for all time. In spite of her hard experience she caught a glimpse of God and determined to leave everything behind and follow her mother-in-law into a strange country. Her loyalty, even as Esther's made her willing and unafraid to face danger and hardships. She bore these things so well that God saw fit to make her the great grandmother of David, and thus come into the royal line.

3. Sisterly devotion and enterprise. We find these characteristics in two women that come from the ends of the Bible, Miriam and Lydia. Miriam, Moses' sister, showed rare devotion already, when little more than a child, she watched the precious ark float among the rushes and at the proper moment offered to find a nurse for the little foundling. Years later, when Moses was leading the children of Israel out of Egypt, she shared with him in a remarkable way the hardships and the joys of the journey. Her devotion was recognized and she attained to the rank of Prophetess. Once she wavered in her devotion and loyalty, but soon repented and was restored again to help her brother many years.

Paul's resource of strength and courage seemed to have no end, but sometimes he too needed encouragement. We feel that one of those moments came when he had traveled many days across weary miles to Philippi, there to find no men as the vision had pictured them. He went out to the place of prayer and talked to the women who had gathered there and to his great encouragement Lydia believed and became an energetic follower of Christ. Immediately Paul had found a helper whose enterprise and helpfulness was a source of much encouragement. First she furnished a home for Paul and immediately brought her whole house to believe in Christ. By the way the Philippian church grew and responded, Lydia must have directed her ability as a business woman into the channels of the church. Thank God for the women who have and are helping to spread the Gospel. Men need to learn from Lydia to use their business ability to help in this great Cause even as she did.

4. Bible Mothers. We come to the last chapter of our brief glimpse at Bible Women, but we see here already as in all ages since that mothers always have a special place when we consider self sacrifice, faith and devotion. True and concrete pictures are drawn of mothers from Eve down to Eunice. Many of the Bible mothers have had their hopes shattered, but also many have lived to see greater things of their sons than they had dared to hope for. We know the names of only a few mothers of the Bible, many we know only from the story of their sons or daughters, but all must have been faithful in their holy task of instructing their children aright and in the fear of the Lord. A few examples might be given, namely, Hannah, who prayed for and afterwards brought her infant son to the Lord and solemnly dedicated him to the Lord's work. The hope and faithfulness of Manoah's wife was not fully rewarded, but Eunice was richly repaid for all the time she spent in teaching Timothy the Word of God. Many Bible women waited long in hope and prayer until the Lord would grant to them the blessing of becoming mothers. Elizabeth had her hopes realized late in

(Continued on page 28)

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course	Sun rise h.m.	Sun sets h.m.
1	Wed	Ruth 2:1-13.	The Boy of Promise. Gen. 21:1-8.	7 19	4 41
2	Thur	Ruth 2:14-23.	The Obedient Boy. Gen. 22:5-14.	7 19	4 41
3	Fri	Ruth 4:1-11,	The Boy that Mocked. Gen. 21:9-21.	7 20	4 40
4	Sat	Ruth 4:14-22.	The Twin Boys. Gen. 25:27-34; 27.	7 20	4 40
49		**Ruth and Naomi. Book of Ruth.** GOLDEN TEXT—Ruth 1:16.	2nd Sunday in Advent		**Day's Length 9 hrs., 20 min.**
5	Sun	I Cor. 13:1-13.	Joseph, the Dreamer. Gen. 37:2-11.	7 21	4 39
6	Mon	I Sam. 1:9-18.	Hated of his brethren. Gen. 37:12-24.	7 21	4 39
7	Tues	I Sam. 2:1-11.	Sold into Slavery. Gen. 37:25-36.	7 22	4 38
8	Wed	I Sam. 2:18-26.	Strong in Temptation. Gen. 39.	7 23	4 37
9	Thur	1 Sam. 3:1-14.	Moses and Miriam. Ex. 2:1-10.	7 23	4 37
10	Fri	Mark 1:14-20.	Boy Consecrated to God. 1 Sam. 1:20-28.	7 23	4 37
11	Sat	Acts 26:9-20.	The Boy called by God. 1 Sam. 3:1-19.	7 23	4 37
50		**The Boy Samuel. 1 Sam., chaps. 1-3.** GOLDEN TEXT—I Sam. 3:9.	3rd Sunday in Advent		**Day's Length 9 hrs., 14 min.**
12	Sun	Psalm 119:9-16.	Shepherd Boy anointed. 1 Sam. 16:1-13.	7 24	4 36
13	Mon	I Sam. 7:3-12.	Shepherd Boy Musician. 1 Sam. 16:14-23.	7 24	4 36
14	Tues	Josh. 1:1-9.	David's Victory. 1 Sam. 17:31-58.	7 24	4 36
15	Wed	Joel 3:9-17.	Jonathan and David. I Sam. 18:1-4; 19:1-7.	7 25	4 35
16	Thur	Acts 6:1-8.	Dead Boy Brought to Life. 1 Sam. 4:13-37.	7 25	4 35
17	Fri	Acts 27:20-25.	Two Boy-Kings, 2 Kings 11:1-3; 14:1-5.	7 25	4 35
18	Sat	II Cor. 2:12-17.	A Slave Girl's Faith. 2 Kings 5:1-14.	7 25	4 35
51		**Samuel the Just Judge. I Sam. 7:3-12, 15.** GOLDEN TEXT—I Sam. 7:3.	4th Sunday in Advent		**Day's Length 9 hrs., 10 min.**
19	Sun	Psalm 46:1-7.	Evil Reign of a Boy. 2 Kings 21:1-18.	7 25	4 35
20	Mon	Num. 13:23-33.	The Good Reign of a Boy. 2 Kings 22, 23.	7 25	4 35
21	Tues	Deut. 6:1-12.	Children in Kingdom Age. Zech. 8:1-8.	7 25	4 35
22	Wed	Josh. 1:1-9.	Temperance Boys. Dan. 1.	7 26	4 34
23	Thur	Josh. 14:6-15.	Children a Gift of God. Ps. 127.	7 25	4 35
24	Fri	Num. 7:1-25.	Seeking God Early. Eccl. 12.	7 25	4 35
25	Sat	I Sam. 7:3-12.	Jesus: The Infant. Luke 2:1-24.	7 25	4 35
52		**Review.** GOLDEN TEXT—Psalm 85:9.	Sunday after Christmas		**Day's Length 9 hrs., 10 min.**
26	Sun	Psalm 85:1-13.	Jesus: The Boy. Luke 2:39-52.	7 25	4 35
27	Mon		Jesus blesses the Children. Mk. 10:13-16.	7 25	4 35
28	Tues		Dead Girl brought to Life. Luke 8:40-51.	7 25	4 35
29	Wed		The Flippant Girl. Mk. 6:17-29.	7 24	4 36
30	Thur		Lad with Loaves and Fishes. John 6:1-14.	7 24	4 36
31	Fri		The Prodigal Son. Luke 15:11-32.	7 24	4 36

MOON PHASES

		Eastern States	Central States	Western States
New Moon	5th and 4th	1:10 a. m.	12:30 a m.	11:50 p. m.
First Quarter	12th	1:46 a. m.	1:06 a. m.	12:26 a. m.
Full Moon	19th and 18th	1:08 a. m.	12:28 a. m.	11:48 p. m.
Last Quarter	28th	11:58 p. m.	11:18 p m.	10:38 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

5. Character: How Form It? What Affects It? Prov. 22:1; 8:1-11; I Cor. 15:33. (Consecration meeting.)
12. The Children of Our Community: What Shall We Do for Them? John 21:15-17; Matt. 25:40.
19. How Can We Express the Christmas Spirit? Luke 2:1-20; Gal. 6:9,10; 2 Cor. 8:9; 9:6-15.
26. The Past Year—Its Lessons; the New—Its Possibilities. Deut. 8:1-6; Phil. 3:13.14.

THE BOYS AND GIRLS OF THE BIBLE

That the boys and girls of today are the men and women of tomorrow is one of the principal reasons for our interest in them. But even when looking at the present aside from their futures, there are very good reasons for such interest. That God uses them in the present for the furtherance of His plans and purposes is evident. The Psalmist says: "Out of the mouth of babes and sucklings hast thou ordained strength because of Thine enemies" (Psa. 8:2). It is, therefore, of special interest to us to note how this is illustrated by the boys and girls of the Bible.

I. Child-like Simplicity and Trust.—By them we are taught the lesson of trust. Jesus called attention to this truth by setting a child before His disciples, saying: "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." (Matt. 18:3). This lesson is further illustrated by the little Israelitish maid in the Syrian court (II Kings 5:2, 3). Her faith and testimony were used to witness to the one and only true God. Similarly Daniel's testimony was honored of God as he remained faithful amidst trying temptations at the Babylonian palace (Dan. 1:8, 9, 17). Joseph was hardly more than a lad when God made known certain important future events through him. Next we see the jealousy and hatred of his brethren who sell him into slavery. There Joseph, under the most adverse circumstances, rejected by his brethren and away from home and friends, is tempted with a subtile temptation (Gen. 37-39). But Joseph feared God and so could not "do this great wickedness and sin against God." May we not profitably remind ourselves that the boys and girls of today need more than the veneer of etiquette. What they need primarily is character plus the fear of God to withstand the immoral tendencies and temptations of the day.

II. Family Ties.—The picture of family interests and love is shown by Miriam's love for her baby brother. She may have wondered at her mother's action and yet silently hoped that good might come from it. At least she waited to see. Her heart-beats must have quickened as Pharoah's daughter approaches that little basket for fear of the results. Then, can she believe her eyes, the woman shows compassion toward her baby brother, Moses. Timidly, hopefully she suggests a nurse. When she receives permission to go she brings the child's mother (Ex. 2:1-10). Just a slave girl in Egypt but she has a part in God's program. Her love to her brother is the channel through which God works to preserve the future deliverer of her people.

III. Consecration of Children.—The example of the mothers who brought their children to Jesus that "He should put His hands on them and pray" (Matt. 19:13) finds its parallel in the Old Testament narrative of Hannah dedicating her boy Samuel to God. Asked of God as he was, it was but reasonable that the impelling affection toward God should prompt such action. And the effect upon the boy was more than the influence of an environment; it was rather the active operation of a spiritual force set into action in the boy's life by the faith of his mother. This then was the kindred spirit which could respond in the midnight watches to the great person and call of God and say, "Speak. Lord, for Thy servant heareth." (I Sam. 1-3). A truth which needs increased emphasis in the circles of Christian parenthood today, is the value of the consecration of the children to God and His service.

IV. The Human Qualities.—The human qualities of the Bible characters are well emphasized through the pictures of its boys and girls. And to think that God avails Himself of these simple characteristics to manifest His power, is a subject of profound interest. David the shepherd lad playing the harp (I Sam. 16: 18,19) would easily find his counterpart in the boy of the western plains whiling away his time with a mouth-organ while he is looking after his father's cattle. Or, to look further, the accuracy and effectiveness with which he used the sling and stone in his victory over Goliath were not mere chance (I Sam. 17:31-50). It was the accuracy acquired by persistence in training himself while herding sheep. The steady arm and the clear eye where the things he had acquired by setting himself a task and then finishing it. God used that talent, and He uses today that which we have learned to do well.

The lad who had a little lunch with him comes in for honorable mention here. although we do not even know his name (John 6:9). Picture the boy giving his lunch of "five loaves and two fishes" and see it multiplied and multiplied until five thousand people have been fed and much is left over. Can the Lord use the boys and girls and their talents in His great plan for the world? Surely these stories speak with an affirmative answer.

V. Evil boys and girls.—That boys and girls also have the germ of sin and evil in them is evident from such examples as Ishmael mocking his brother Isaac (Gen. 21:9). Two of the boy kings did evil, viz., Manasseh (II Kings 21:1-2), and Jehoiachin (II Kings 24:8, 9). We have at least one instance where God punished children for their irreverence (II Kings 2:23-25). And the New Testament story of Herodias' daughter dancing before Herod, gaining his favor, and opening the way for her cruel request, reeks with corruption and immorality (Mark 6:17-29). And today children are taught to dance not only in schools for this purpose but even in many tax-supported public schools, thus introducing them to subtile temptations of a similar nature.

VI. The Boy Jesus—Not much is told us of the boyhood of Jesus, yet we ponder with delight over those few glimpses that are given. How His advent to earth was effected under conditions of utmost poverty, yet accompanied by heaven's praises. The family's flight into Egypt for His protection and later their return to Nazareth means much to us. Then when a boy twelve years old He accompanies His parents to Jerusalem. We marvel at His wisdom as He answers and asks questions of the Scribes and listen with wonder to His statement of the great purpose of His life—"I must be about My Father's business." What prompts Him then to go back to Nazareth to a life of child-like subjection? Surely we have in this narrative the blending of His human and Divine nature. All that is said of the next eighteen years of His life is expressed in this one verse—"And Jesus increased in wisdom and stature and in favor with God and man (Luke 2:52). As we look at these pictures we notice how true they are to nature and how often they touch the great pivotal experiences of life.

Daniel J. Unruh, Quarryville, Pa.

THE CHRISTIAN SACRAMENTS AND THEIR MEANING TO THE BELIEVER

(Continued from page 11)

press our sense of need and trust in Him. Other names given to this sacrament only emphasizes certain phases of our relationship to Him. We call it communion and thus stress the thought of fellowship with Him and His people. We call it the memorial supper and it reminds us of our Lord's own words: "This do in remembrance of Me." We are to remember His death for us upon the Cross. But above all we may and we must see Him there as the risen, glorified Christ and our own best Friend, our Lord and Savior. It is a Holy Supper because of its holy memories and its holy influences, but most of all, because of His Holy Presence. **Rev. J. E. Amstutz**, Trenton, O.

THE EPISTLE TO THE GALATIANS

(Continued from page 9)

faith must be an active principle for it goes almost without saying that the life of the Spirit must bring forth its fruits, and that the Christian must be a better man. (Chapter 5.) In what he says then about "law and works" as opposed to "faith and grace" he is in no way disparaging action, or exalting states of feeling at the expense of the practical life.

Any follower of Christ who is thus intimately united with Christ will be free from the bondage of an external law, regulating his relgious and secular life at every turn by a system of perhaps half-understood rules, but he will be under bondage to the law of love. The noble ideal of religious freedom thus set forth by Paul, so far from being outgrown, still beckons us forward as it did the Galatians long ago. Paul knew the dangers of proclaiming such a freedom, but he knew its promises too, and saw that for those who would sincerely accept it, it opened possibilities of spiritual and moral growth which could never be reached by any other path. The Christian receives the Spirit of God. By that he must regulate his life. If he does so he will be in no danger of gross and vulgar sin, but will find freely springing up in his life fruit of the spirit: love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control.

G. T. Soldner, Souderton, Pa.

"HOPE"

(Continued from page 15)

25. A "lively hope" through a resurrected Redeemer.
26. The Christian hope is one of patient waiting for the final redemption of the body.
27. The children of God have a purifying hope which leads to a view, and a likeness of the Christ.
28. Looking for the final inheritance of that we hope for.
29. A strong link in the cable, when we can give an answer for a reason of the hope we have in Him who has passed beyond the veil while angels and authorities and powers are subject unto Him.
30. And finally with this anchor—"Hope", secured by this strong cable to our frail bark, we shall weather the gale and sail in triumph into the Holiest. Then faith shall be changed into sight, Hope into fruition, and Love place the golden crown of glory on the victors.

I trust that the daily meditations of these various passages will be helpful in truly understanding and possessing that "Hope" which keeps the soul while—

"Lightning flings its fearful glare around;
Creation trembles; but fast anchored there,
Hope sits unshaken, never in despair;
With eyes turned upward whence help descends,
She waits expectingly, till the tempest ends."

Allen M. Fretz, Perkasie, Pa.

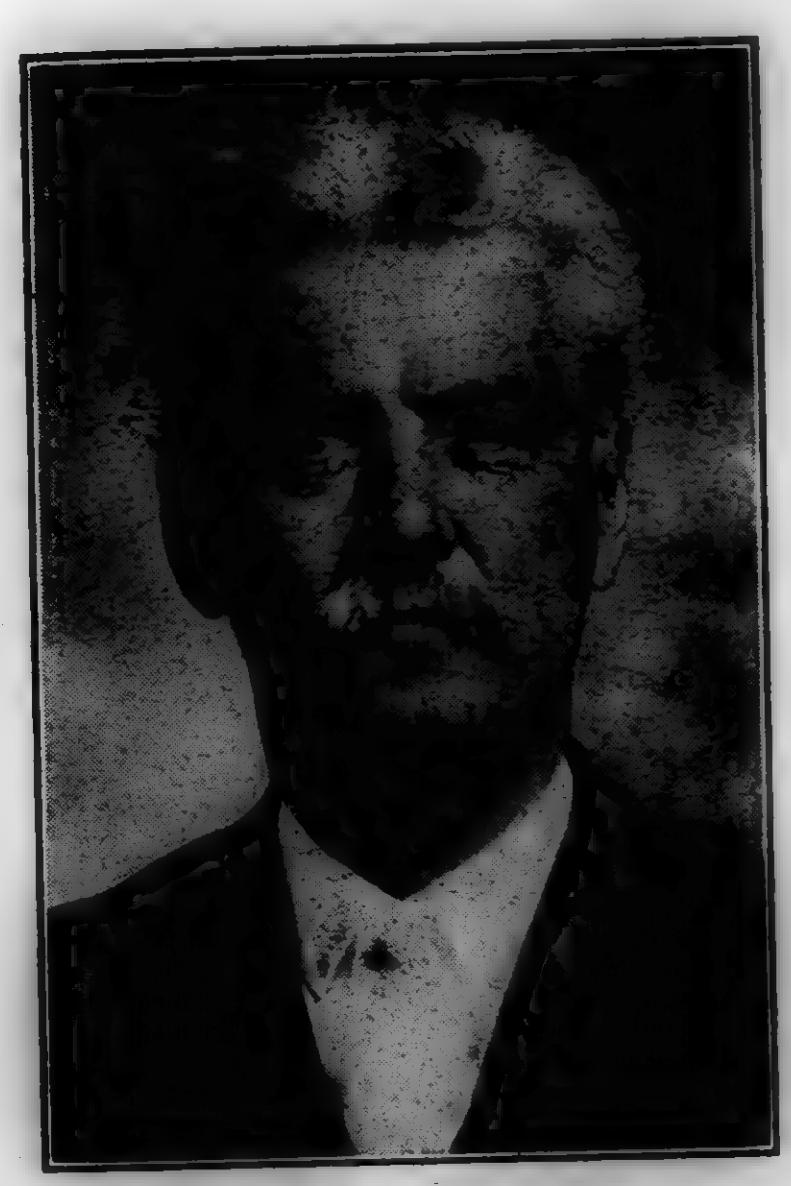
BIBLE WOMEN

(Continued from page 25)

life, when John was born; who was later to become John the Baptist, the last of the prophets and the forerunner of Christ. Motherhood has had its highest and holiest state when the Virgin Mary became the mother of Christ. How her heart must have been thrilled as she learned that her Son was to be the Savior of all the world. Who knows but that your son or daughter might be the instrument in God's hand to save many for time and eternity, therefore, train them faithfully in love and devotion to Christ.

A. J. Neuenschwander, Philadelphia, Pa.

EXECUTIVE COMMITTEE OF THE GENERAL CONFERENCE



REV. H. J. KREHBIEL

Rev. H. J. Krehbiel, son of J. E. Krehbiel, was born in Lee County, Iowa, in the year 1865. When but an infant his parents moved to Summerfield, Ill., where his boyhood years were spent. He attended McKendree College at Lebanon, Ill., and for several years he taught the Indian school then conducted by his uncle, Rev. Christian Krehbiel, at Halstead, Kansas. He also taught in the public schools in Illinois for a number of years. While teaching school he felt himself called to the ministry, and to prepare himself for this work he attended Eden College, the Theological Seminary of the Evangelical Synod, which is located at St. Louis, Mo. After graduating from this institution he accepted the charge of the Mennonite church at Trenton, Ohio, where he labored seventeen years.

He took an active part in founding Central Mennonite College at Bluffton, Ohio, now Bluffton College, serving as trustee of this institution for a number of years.

Desiring to visit Europe he was granted a year's leave of absence by his congregation at Trenton, Ohio, and in June, 1907, accompanied by his mother and sister he toured Europe. Returning in the fall of that year, he spent the winter in Reedley, California, and it was during his visit there that the First Mennonite church of Reedley was organized. In the spring of 1908 he returned to his charge at Trenton, O. In 1909 he became the pastor of the First Mennonite church at Reedley, where he still serves.

In June of the present year there was held at Basel, Switzerland, the 400th anniversary of the founding of the Mennonite Church, to which celebration he was sent as a delegate to represent the General Conference of the Mennonites of North America, of which organization he is chairman at the present time.

REV. PETER P. WEDEL
Moundridge, Kansas
Vice-President of the General Conference

Rev. Wedel was born at Moundridge, Kansas, October 6, 1884. In the Moundridge schools he received his education, graduating from the high school in 1900. On April 15, 1900 he was baptized and became a member of the First Mennonite Church of Christian, Kansas, near Moundridge, Kansas. Here he was elected to the ministry in November 15, 1903. To acquire a better education and to prepare himself further for work in the church he attended Bethel College a number of years, graduating from the so-called "Evangelist Course" in the spring of 1906. His ordination to the ministry took place on July 23, 1905.

In July, 1907, he was married to Emma Kaufman, daughter of Mr. and Mrs. Jacob Kaufman

of Kingman County, Kansas. Feeling the need of still more education he again made preparation to attend Bethel College. To be assured of a good place to live in, he built a nice cottage on the campus, into which the couple moved in the fall of 1911 and remained through two full school years. This residence is now owned and occupied by Prof. J. F. Moyer and family.

In June, 1917, Rev. Wedel was ordained as elder of the Christian church, which is now located in Moundridge.

Rev. Wedel has occupied (or still is occupying) the following positions in our conferences: Member of the Committee on Schools and Education of the Western District Conference, 1913-1919; Member of the Committee on Home Missions, same conference, 1919 to the present time. Member of the Committee on Lodges, in the General Conference, 1917 to the present time, and vice-president of the General Conference, 1920-23, and reelected again for 1923-26.

DR. J. R. THIERSTEIN
Newton, Kansas
Secretary of the General Conference

Dr. Thierstein was born in 1867 at Bowil, Ct., Bern, Switzerland, the son of Samuel and Katherine (nee Mosiman) Thierstein. There he received his elementary and the beginnings of his secondary education. In 1883 he came with his parents to America, stopping a year and a half in Minnesota, then settling in Butler County, Kansas. In the spring of 1885 he was baptized by Elder Leonard Suderman and received into the Emmaus Church near Whitewater, Kansas. After helping the family through some hard years of pioneer life, he attended the Halstead Mennonite Seminary a short time and later the University of Kansas three years, being graduated from these institutions in 1892 and 1896 respectively.

In October, 1895, he was married to Margareta M. Dirks of Hesston, Kansas. In the spring of 1896 the Board of Foreign Missions offered the couple a position on the mission field in Oklahoma, but having already done some teaching and preferring this for his life work, Brother Thierstein then served in succession as principal of schools at Eudora, Kansas, and as superintendent of city schools at Fredonia and Osawatomie, Kansas. In the summer of 1903 he resigned the latter position to accept a call to teach in Bethel College, but the following spring he declined a reappointment here in response to urgent calls to become the principal of South Dakota Mennonite College which school was then just getting on its way.

Fagged out by overwork he resigned this position in 1908 and with his wife went to Europe for study. In August, 1910, he received from the "Universität Bern", Switerland, the Ph. D. degree, writing for his dissertation the book "Novalis und der Pietismus".

Returning to America he served five years as principal of the Atchison County high school, at Effingham, Kansas. He then heeded a call to accept the chair of German language and literature in Bluffton College. After six years this position was offered him permanently, but he decided to take up the work in education at Bethel College, to which he was invited, in 1921.

He has held some offices in district conferences, and in 1917, was made a member of the Board of Education in the General Conference; in 1920 he was elected secretary of the same and re-elected in 1923.

REV. AND DR. J. W. KLIEWER
Newton, Kansas
Chairman of the Board of Foreign Missions

Dr. Kliewer was born in Russia in 1869. In 1874 he came with his parents to America, settling in Harvey County, Kan. He received his education in the rural schools, the Newton, Kan., high school and the Mennonite Seminary at Halstead, Kansas. After teaching a few years he attended Bethel College and, having finished the courses then given there, he again taught, this time two years in the grades at Halstead. Then he was elected to the high school principalship in the same place, but resigned to take up a teaching position in the Bethel Academy.

In the year 1898 he entered Garrett Biblical Institute and was graduated from this institu-

tion three years later. The scarcity of workers in our denomination at that time was proven by the fact that three positions were then offered him: the editorship of the "Mennonite", the position as evangelist of the General Conference to succeed Rev. J. B. Baer, and the pastorate of the Wadsworth, Ohio, church.

In 1902 he was married to Miss Emma M. Ruth of Halstead, Kansas. The following year he resigned the pastorate of the Wadsworth church to accept a call to the Berne, Indiana, church. During the eight years of service there this church went through a number of transitions. Preaching in English was begun, an ever-increasing number of young people felt

REV. J. W. KLIEWER

encouraged to attend college, and a new church, seating 2,000 persons, was built.

In September, 1911 Rev. Kliewer assumed the presidency of Bethel College, serving in this capacity nine years, also as pastor of the College church. In 1920 he resigned as president of the school to be sent as inspector to our foreign mission fields. This work and the subsequent visits among the churches to report his findings occupied a little over two years.

After returning from his missionary trip he again took up the active work as pastor of the Bethel College church, but resigned in July of this year to resume the presidency of the College. Last spring Rev. Kliewer received from Garrett Biblical Institute and also from Witmarsum Seminary the honorary degree of Doctor of Divinity.

Dr. Kliewer has held other positions besides those already mentioned, as that of vice-president of the Federal Council of Churches, secretary of the General Conference, and trustee of Bethel College. He is now a trustee of Witmarsum Seminary and president of the Foreign Mission Board, and has been a member of this Board since 1910.

REV. WILLIAM S. GOTTSHALL
Marion, S. Dak.
Chairman, the Board of Home Missions

Rev. William S. Gottshall is the son of the late Rev. Moses and Mary (Shelly) Gottshall, and was born in Montgomery County, Pa., June 23, 1865. His ancestors have been Mennonites as far back as the family history can be traced, and were among the pioneer settlers of Pennsylvania, being a direct descendant of Jacob Gottshall, the second Mennonite preacher in America, and the first preacher who ever baptized any one into the Mennonite church in America. He spent his boyhood days on his father's farm attending the public schools and afterward Perkiomen School at Pennsburg to prepare himself for teaching, which he followed for three years. In 1884 he was elected as as his father's assistant and at his death became pastor of three congregations and elder of five, in the meantime attending Ursinus College and Theological Seminary, from which he graduated in 1889. He served his home charge twenty-one years, during which time the congregation was doubled in membership. He served the Allentown charge four years, during which time the membership increased 150 per cent. In 1909 he took charge of the large congregation at Bluffton, Ohio, where in fifteen years over six hundred united with the congregation. Since October, 1924, he is pastor of the Salem Congregation, Marion, S. Dak.

September 22d he was married to Nancy Von Nieda of Bowmansville, Pa., and they are the parents of four children, all of which are

college graduates and engaged in professional service.

While a member of the Eastern Conference he was its secretary for sixteen years, respectively, financial secretary and president of the Board of Managers of the Mennonite Home, member of the Publication Committee, and later of the Home Mission Committee. In the Middle District Conference he held the office of President for two years, member of the Board of Trustees of Bluffton College for five years, and chairman of the Evangelical Committee for seven years.

In the General Conference he was a member of the Foreign Mission Board for three years, and in 1896 was elected on the Home Mission Board and for twelve years was its treasurer and since 1908 has served as its chairman.

REV. CHRISTIAN E. KREHBIEL
Newton, Kansas
Chairman, Board of Education

Christian Emanuel Krehbiel was born at Summerfield, Illinois, on September 25, 1869, as the seventh child of Rev. Christian and Susanna (nee Ruth) Krehbiel. At the age of nine years he came with his parents to Halstead, Kansas, and attended the public schools. Pioneer life on the farm made the days pass rapidly. Later he attended the Halstead Mennonite Seminary and in 1887 he was baptized and joined the Halstead Mennonite church. In 1897 he was valedictorian of a graduating class of 101 of the Kansas State Normal at Emporia, Kansas. Having taught school one year at Halstead, Kansas, he later continued his studies at the German Presbyterian Seminary at Bloomfield, N. J., and at the Kaiser Friedrich University at Berlin, Germany.

On July 27, 1902, he was united in marriage with Miss Mary A. Wirkler. A son Olin, and a daughter, Florence, complete the family. Resides at Newton, Kansas, since 1901.

He has had many years of practical experience in the editing, publishing, and printing, business, having been editor of Post & Volksblatt and later of Der Herold.

Chairman of the Young People's Committee of the General Conference. Ordained as Elder December 2, 1923. As Field Secretary of the General Conference since 1921, he has visited practically all of the churches in the United States and Canada that are connected with the conference and in 1922-1923 he was sent to Russia for famine relief work.

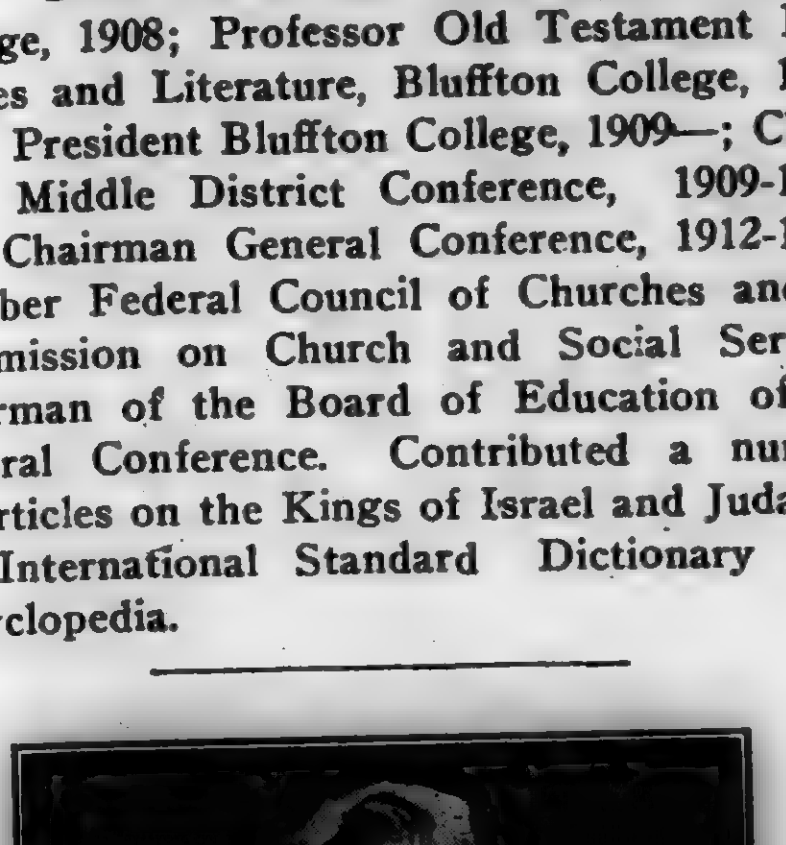
Chairman of the Board of Publication since 1923.

S. K. MOSIMAN

Samuel K. Mosiman, born in Middletown, Ohio, December 17, 1867, son of Christian and Anna (Kinsinger) Mosiman, A. B., Wittenberg College, Springfield, Ohio, 1897, M. A., 1905; B. D., McCormick Theological Seminary, 1905; McCormick Hebrew Fellow University of Halle, Germany, 1905-1907, Ph. D., Halle, 1907; D. Litt., Wittenberg, 1920.

Married Amalie S. Krehbiel, of St. Louis, July 10, 1902, died on Atlantic Ocean, May 23, 1905. Married Emilie S. Hamm of Beatrice, Nebr., Aug. 12, 1909. Superintendent Mennonite

Mission School, Cantonment, Oklahoma, 1897-1902; Prof. Greek and Philosophy, Lebanon College, 1908; Professor Old Testament Languages and Literature, Bluffton College, 1908-1909; President Bluffton College, 1909—; Chairman Middle District Conference, 1909-1910; Vice-Chairman General Conference, 1912-1915; Member Federal Council of Churches and its Commission on Church and Social Service; Chairman of the Board of Education of the General Conference. Contributed a number of Articles on the Kings of Israel and Judah to the International Standard Dictionary and Encyclopedia.



REV. JOHN LICHTI
Medford, Okla.
Chairman, the Emergency Relief Commission,

Rev. Lichti was born in 1869 at Gruenstadt, Palatinate, Germany. His father, Christian Lichti, was born at Kisselhof and his mother, Babetta Hochstaedler, in Eisenburg, Palatinate, Germany. On August 24, 1884, he was baptized and received into the church in Giebelstadt, Bavaria, by Rev. Jacob Horsch of Gelchsheim.

When sixteen years old he left his native country and home folks, and came to Halstead, Kansas. Being the eldest child in the family, he felt it his duty to provide a way for his parents, three brothers and five sisters to come also to this country. Four years were spent in hard work and saving, and in 1889 it was found possible for his folks to come across, making Halstead their home.

On November 4, 1894, he was married to Miss Lavina Reusser of Moundridge, Kansas. In March, 1898 they moved to Lucien, Oklahoma, and on September 25 of the same year Brother Lichti was chosen pastor of the Zion church near Lucien, Okla., and ordained by Rev. C. Krehbiel, Halstead, Kansas. He served this congregation as pastor fourteen years. In 1912 he accepted a call from the 1st Mennonite Church at Deer Creek, Okla., and after serving at that place eight years he took charge of his present pastorate, the First Mennonite church at Medford, Oklahoma.

At the General Conference session in 1914, at Meno, Okla., Rev. Lichti was elected a member of the Emergency Relief Commission, serving as its secretary from 1917-20, and as its chairman from 1920 to 1923. At the Conference in Freeman, S. Dak., in 1923, he was reelected as a member of the same commission and again chosen as chairman of the same.

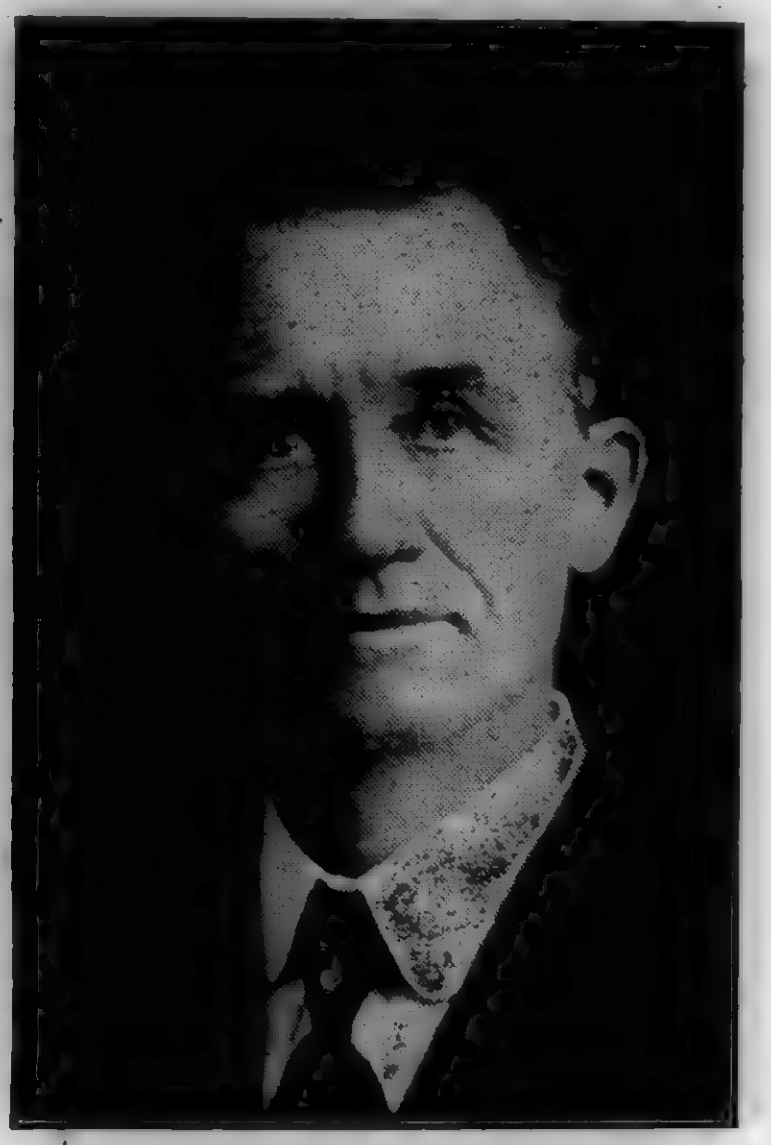
REV. G. N. HARMS
Whitewater, Kansas.

Rev. Harms was born on the 19th of August, 1863, in a small Mennonite settlement called Michalin in Little Russia. His father died in 1869. In December, 1874, his mother came to this country with her family, settling east of Newton, Kansas. The opportunities for an education were very meager both in Russia

and in the early days here in Kansas. A few months in the public schools and a couple of short winters in a church school was all the schooling he had had when he was seventeen years old. After this he spent two winters in Rev. Peter Balzer's school, in the present Goessel neighborhood, and three years in the Mennonite Seminary at Halstead, Kansas, from which school he was graduated in June, 1885.

Then he taught school for seventeen years, fifteen of which were spent in one school. He was called to the ministry in 1888 and served as assistant pastor of the Gnadenberg church, near Elbing, Kansas, until 1901. Since that time he has had full charge of his congregation as elder and pastor.

He has served as secretary of the Kansas-Nebraska Sunday School Convention, the Mennonite Teachers' Conference, the Western District Ministers' Conference, the Western District Conference (1899-1902; 1906-1909), and the General Conference during two trienniums, 1908-11 and 1911-14. He has also served on the Board of Education in the General Conference, and since 1914 on the Board of Trustees, of which organization he is now the chairman.



BROTHER C. F. CLAASSEN
Newton, Kansas
Treasurer, General Conference and Board of Trustees

Bro. Claassen was born in Prussia, Germany, November 27, 1859, came to America and arrived in Newton, Kansas, with his parents, two brothers and one sister July 2, 1878. Six years later he went back to Germany and brought over with him the family of Rev. J. R. Toews, and was married to their daughter, Miss Marie Entz, December 18, 1884.

Soon after, in the spring of 1885, he began working in a bank at Newton, which position he held for about three years. In the spring of 1888 he began a loan and insurance business, which he sold out to J. G. Regier in 1904. On November 1, 1902 he and others started the Kansas State Bank in which he holds the position of president since 1908, when the first president, Mr. Bernhard Warkentin, was accidently shot and died while on his trip through the Holy Land.

Since 1896 he has attended every General Conference session and most of the Western District Conference sessions. For a good many years he has been and still is a trustee and treasurer for both of them. He is also treasurer for the Emergency Relief Commission of the General Conference and treasurer of the Bethel Deaconess Home and Hospital Association, Newton, Kansas.

THE WORK OF THE MIDDLE DISTRICT CONFERENCE DURING THE PAST CONFERENCE YEAR

During the past year of the Middle District Conference there were three changes of pastorates within the Conference. Soon after the session of 1924, Rev. W. S. Gottshall left for his new field of work in South Dakota and Rev. E. J. Neuenschwander became the pasor of the Ebenezer church. About this same time Rev. W. W. Miller returned to his former pastorate at Pulaski, Iowa, and Rev. H. J. Schrag assumed the charge comprising the churches at Wayland and Noble, Iowa. Thus the situation during this year has been somewhat in contrast to that of the past few years when there were a number of pulpits vacant throughout the conference territory. Services have been held regularly in all the various churches of this district and each has been busily engaged in its own sphere in extending the Kingdom of God and in building up the spiritual life. A number of congregations have reported special meetings, either Bible Lectures or special evangelistic services, and have enjoyed spiritual benefits thereby.

While the evangelistic efforts with the conference thus center more about the individual churches, the educational efforts call for the united support of the whole conference and cen-

ter around the institutions located within its bounds. The Middle District has been doing fairly well in meeting her share of two thousand dollars for the support of Witmarsum Theological Seminary, and in return has about one-half of her pulpits being served by graduates of the Seminary. Acting upon the vote of approval passed at the 1924 Conference upon the efforts of Bluffton College to raise her status to that of a standard college, the officials of the school have solicited from a number of congregations with the purpose of securing pledges toward this end, and their efforts have not been in vain.

The Young People's Committee has been particularly active this past year. In order to make it possible for more of the young people of this district to receive the inspiration and enthusiasm of meeting together, two meetings were arranged during the summer of 1925. One of these was held in the eastern part of Middle District territory, at Pandora, Ohio, and the other at Summerfield, Illinois, in connection with the annual sessions of the Conference. The young people showed their interest in the work of the church of Jesus Christ by raising a total of two thousand dollars for the new station in India and the new chapel in China during the year 1924. This amount was raised with $500.00 to spare. They are now looking forward to some big task again during this coming year.

The successful "retreat" for young people conducted during the summer at Bluffton was in a large measure the result of the work of Rev. A. R. Keiser, who is the chairman of this Young People's Committee and chairman of the retreat committee.

The Sunday School Committee has been keeping before the schools of this district the standard which was adopted several years ago. In making an annual report each school has the opportunity to test itself as to the way in which it is meeting the standard. In addition to the work of the Sunday school many of our churches and Sunday schools are conducting, or taking part in daily vacation, or summer Bible school work. Here is a field that will undoubtedly receive more and more emphasis, and be productive of much good. A number of conference pastors are also teaching classes in religious education in connection with the work of the public school.

The statistics of the 15 churches comprising the Middle District as prepared for the conference of 1925, covering the year 1924, show to some extent, as much as figures can, what the Conference is doing. The total membership reported is 4,311. The net gain during the year was 50 members, 206 new members being received into the church, while the total decrease was 156.

The Conference gave $21,216.49 to the cause of Foreign Missions, and $5,476.92 to Home Missions. Over $4,000.00 was reported for educational purposes but much more was given individually. The total amount of money reported by the churches as used for all activities, and contributed to all the work of the church, in 1924, amounted to about $80,000.

THE EASTERN CONFERENCE PROCEEDINGS, 1925, 127TH SESSION

The annual meeting was held April 30 to May 3 in West Swamp church. The president, A. S. Shelly, preached the conference sermon from Rom. 13:11, 12. The message was a clarion call to the church and its workers on wakefulness, cleansing and activity in the cause of the Kingdom. Twenty-six congregations with 109 votes were represented by 71 delegates.

The following officers were elected for the ensuing year: President, G. T. Soldner, Souderton; Secretary, A. M. Fretz, Perkasie; Treasurer, Erwin S. Weiss, Willow Grove. The constitution was revised to the effect that the president shall not assume his official duties till at the close of conference. The parochial reports showed a general increase in church activity, good will and numerical growth.

Concerning future admission to the Home for the Aged the probation period was reduced from 90 to 30 days.

The Home has been greatly improved through the past two years by the building of a modern fire-escape and the addition of various other conveniences. These improvements have entailed considerable expenses which are being met through the budget later adopted. It was decided that the various pastors conduct regular services at the Home. The worship committee to arrange a schedule for same. The

educational committee reported the examination of one candidate for the ministry, Adam Wolf, who was accordingly ordained by Jacob Snyder and has charge of the work at Napier and Man's Choice in Bedford county. The committee also recommended the renewal of the licenses of Dr. H. R. Bauman, Rudy Gehman and Howard Nyce, and moved that conference continue its financial support to Witmarsum Seminary. These were adopted. This committee also, through the help of other writers arranged the Daily Bible Readings for the Year Book, and will do same for the 1926 Year Book. The publication committee by request of the manager of the Book Concern, continues to edit the Year Book, though published by the General Conference. It urges the more general support of our church papers. The suggestion that conference finance the production of a series of historical lantern slides was adopted. The Home Mission and Church Extension Committee held a few special mission conferences in a number of churches. It also recommends the creation of position of conference evangelist, though the man for the position has not been found. Sunday school and the orphan cause received due consideration. The transfer of the title of the Man's Choice church property from the conference to the trustees of same was ratified. A budget of $4300 was accepted, to be applied:

To Home for Aged	$1800.00
Purchase of Historical Library	300.00
Witmarsum Seminary	1800.00
Education Committee use	200.00
Conference Executive Committee use	200.00

The closing services on Saturday and Sunday were largely attended, and a deep interest was manifest. On Saturday afternoon the various ladies' organizations presented an interesting and inspiring program, including reports, readings, addresses, and music. The evening was given to a program by the "Mennonite Brotherhood," the principal feature of which was an address on "The four hundredth anniversary of our church," by Dr. E. S. S. Johnson. Sunday morning the Lord's Supper was celebrated. In the afternoon the Sunday School Union and the Young People's Union had an uplifting program.

Conference adjourned at 2 p. m., with prayer.

Allen M. Fretz, Secretary

REPORT OF ACTIVITIES OF THE WESTERN DISTRICT CONFERENCE—1924

The W. D. Conference, which comprises the churches of Kansas, Oklahoma, and one church in each, Colorado, Texas and Nebraska, held its last session in the high school auditorium of Pretty Prairie, Kansas. 211 delegates were present, representing 53 churches with 264 votes. Five small churches were not represented through delegation. The various activities of the conference, as: itinerant missions, church extension, schools, colleges and the youth, hospitals, relief work at home and among the immigrants, etc., were presented through the different committees and the work fully discussed. The reports showed that the committees had labored faithfully, and that the conference had made growth during the year. Dr. A. C. Gaebelein of New York delivered a series of Bible Lectures during the conference sessions.

Following shows the work of the various activities of the conference.

1. Itinerant Missions. The report on itinerant missions was presented by Rev. P. P. Wedel of Moundridge, Kansas. The report showed that work had been done among the scattered groups of Mennonites in the western part of Kansas, in Oklahoma, Texas and Colorado. A number of churches are without a regular minister and these churches had been visited once each month by different ministers. The communion had been held and baptism administered at three different churches. The congregation at Perryton, Texas, had erected a new church building which furnished adequate room for their Sunday School and their regular and special services. The congregation had been fortunate in securing Rev. F. D. Koehn of Taloga, Oklahoma, as their minister, but their gain is the loss of the Kidron church of Taloga. Six churches need a standing minister to be what is best for them. On the first night of the conference the sad news was received that the Mennonite church was destroyed by fire. Since this is a small congregation they feel the loss heavily. They have, however, since erected a new church building. The following ministers passed into the great beyond during the conference year: Rev. Peter Loh-

rentz, Moundridge, Kansas, of the Hebron church, Rev. Peter H. Dirks, Pawnee Rock, Kansas, of the Bergthal church, and Rev. John K. Penner, Beatrice, Nebraska, of the Beatrice church.

This committee also takes into their hands the organization of new congregations and of difficulties that may arise in churches and cannot be settled satisfactorily by the congregation itself.

2. The School and Educational Committee reports through Prof. P. J. Wedel, that their chief work is help in making the Sunday school more efficient, in aiding Vacation Bible Schools, in installing in Bethel College a short term for Sunday school and Christian Endeavor workers, in furnishing a short course of study for Vacation Bible Schools, etc.

This committee has also taken steps to have a new edition of "Sketches from Church History", printed by the Herold Publishing Company of Newton, Kansas. It has also taken steps to issue a small song book to be used in the Vacation Bible Schools.

The questionaire which they had prepared and sent to the different churches could not be completed, because the answers had not all been received. If finished it will furnish valuable statistics and information.

3. Another field of activity is Hospital Work. Three hospitals, Bethel at Newton, Kansas; Bethesda at Goessel, Kansas; and Beatrice, at Beatrice, Nebraska, report to the conference. These institutions are doing very creditable work and are in a prosperous condition. Much service was rendered to those who were financially unable to pay or could pay only in part. God bless the sisters who have labored so faithfully.

4. Followed the Relief Committee. This committee did not receive many calls to render aid at home, but helped wherever called upon. A nice contribution could be made to each of the above named hospitals.

The work among suffering imigrants and in foreign countries was discussed with great interest and the relief committee was urged to render whatever aid the treasury would permit and as they see the need of aid.

The Mexican immigration from Russia was discussed in special meetings and was not taken up as a part of the conference work, but much interest was in evidence and aid has been rendered the unfortunate in clothing and otherwise. The place of settlement and the securing of land was, however, to be left to the settlers themselves.

Speaking in general, the activities of the conference cover a wide field and much work must be done, but the committees have labored faithfully, and done the work efficiently. May God bless all who have made it possible that the work could be carried on as well as it has been.

J. M. Suderman, President.
A. J. Dyck, Secretary.

REV. JOHN K. PENNER

Rev. John K. Penner was born November 27, 1850, in Elbing, West Prussia, Germany. His parents were Peter and Katherine Penner, nee Kroeker. He lost his father in early childhood. The widowed mother with her two sons spent the following years in quiet home life. After attending high school he received instruction in a parochial school, in which he also became instructor in the year 1867. At this time he became a member of the Mennonite church, receiving baptism upon confession of faith in the Lord Jesus Christ. From 1868 to 1870

he attended the seminary in Marienburg. In the year 1870 he and his mother and brother went to Russia, where he accepted a position as instructor in a religious school in a settlement of Mennonites not far distant from the city of Saratow, Russia.

On August 4, 1874, he was united in marriage with Helen Jantzen, daughter of Heinrich and Barbara Jantzen.

On March 21, 1875 he was ordained as minister in the Mennonite church at Koeppenthal, Russia, and then a new field of labor for his dear Lord was entrusted to him.

In the year of 1880 a number of families migrated from the settlement near Saratow, Russia, to Russia, Turkestan, Asia, which movement the deceased and his family joined. The experience of the years which followed in which many observers may have seen only mistakes and disappointment, brought to Reverend Penner and others with him not only varied experience in earthly things, but a deepening and enrichment of his spiritual life, which became ever more the one object and desire of his heart. The Lord drew him ever closer to Himself, and in the blessings of the Master's favor and companionship the departed found true life, joy and satisfaction. In 1884 aid was given to the Mennonites in Asia, enabling them to come to America, the Beatrice congregation of Mennonites contributed liberally to this cause. On September 12, 1884, the departed and his family with other relatives and friends arrived in Beatrice, Nebraska, after a long and wearisome journey. Here he not only found a new home, but also a rich field of labor for his Master. He was given a position as instructor in the parochial school and joined the ranks of ministers of the congregation. A period of faithful and blessed spiritual service now followed, he taking special interest and delight in Christian educational work. Since his faith was firmly founded in Christ, who thus could truly become a fountain of life to him, the life of the departed became evermore a well spring of water flowing into eternal life. Deeply spiritual from youth on he became ever more qualified to implant principles of Christian faith into the hearts of those placed in his charge. To many he has been a leader to Christ.

By the grace of God Rev. Penner and his wife were permitted to celebrate the 50th anniversary of their wedding on August 4th, 1924, amidst the family relatives and a host of friends. He took especial delight in the many remembrances sent from loving friends far and near. However, it so pleased God that sickness should fall on the beloved. On the 18th of September the first signs of illness appeared. He had sleepless nights and respiration became extremely difficult for him. As the days passed his weakness became alarming so that on Saturday, October 4th, all hopes of recovery waned. On Sunday morning the departed dressed as usual for the Lord's day and said at one time, "I am feeling very well, and why shouldn't I, when I am standing near the gates of heaven?" He spent Sunday and Monday and part of Tuesday in the family circle, admonishing and cheering, in song and prayer in the tender loving manner which was so characteristic of him. He failed very rapidly and tasted the sting of death to the fullest, with all his pains, terrors and anguish, until on Wednesday morning, October 8th, 1924, at 5:20 o'clock, his soul departed from this life. He reached the age of 73 years, 10 months and 11 days. On Saturday, October 11th, he was laid to rest to awake on that great Sabbath Day when the Lord Jesus Christ will appear in His radiant Glory and Majesty. The funeral sermons and words of consolation were given by Rev. Peter Reimer in the German, taken from Genesis 48:21, and by Rev. F. Albrecht in English, taken from Hebrews 11:4, in the home. In the church Rev. John Penner delivered the funeral sermon. His thoughts were based on John 19:30.

"The memory of the just is blessed."

ISAAC K. FREED

Isaac K. Freed was born September 17, 1859, in Upper Salford township, Montgomery county, Pa., and departed this life April 6, 1925, at Souderton, Pa., aged 65 years, 6 months and 19 days. His demise was due to a stroke of apoplexy, coming entirely unexpected as he was seemingly in the best of health. His death has been a severe shock to the family, the church, and the entire community.

On February 2, 1882, Mr. Freed was united in holy wedlock with Elizabeth Allebach.

Soon after his marriage Mr. Freed united with the Eden Mennonite church, of Schwenksville, Pa., through the rite of baptism upon his confession of faith in the Lord Jesus Christ as his personal Savior.

The first 25 years of Mr. Freed's life were spent on the farm. The next 15 years he lived in Schwenksville, from whence he moved to Philadelphia, where he lived 20 years, being engaged in business. Only five years ago he moved to Souderton to spend his declining years in retirement.

The deceased has been an active worker in the church wherever he lived. For ten years he was superintendent of the Union Sunday school at Schwenksville. While in Philadelphia he held membership with the First Mennonite church, where he was the teacher of the Ladies' Bible class. Upon his taking residence in Souderton, he united with Zion Mennonite church, March 25, 1921, and became an active worker in the various departments of the church. At the time of his death he was the teacher of a class of young men who will sorely feel their loss. In the Christian Endeavor Society he was ever a willing and busy worker, taking part in the program at almost every meeting. As a member of the choir he was always in his place, anxious that every detail of the service of the choir be fully attended to. As a trustee of the congregation and a member of the Church Council he was keenly sensitive of his duty, and always tried to look deeply and broadly at every matter that presented itself for consideration. At the mid-week Bible study hour he was always eager to learn, and very regular in his attendance. His sincere advice, counsel, and admonition in these various organizations will be greatly missed. Beside the activities in the local congrgation, he was for many years the treasurer of the Eastern District Conference of our Mennonite church.

The deceased is survived by his sorrowing widow, his daughter and her husband, Mr. and Mrs. Weston K. Hartzell, one grandson, Willard Hartzell; besides many other relatives and friends.

Funeral services were held Saturday afternoon, April 11th, the pastor choosing John 14:1-2 as a basis for words of comfort to the the large number of sorrowing ones. The brethren, A. S. Shelly, N. B. Grubb, R. F. Landis and A. M. Fretz, also took part in the service.

B. F. WELTY

Bro. Benjamin Frank Welty was born June 13, 1868, in Wayne county, Ohio, and died in Tacoma, Washington, at the age of 56 years, 10 months and one day. He was a son of Christian and Elizabeth Welty. In the year 1869 his parents moved to Missouri. His father died in the year 1886. The family moved to Berne, Indiana. In the same year he and fifty others were baptized and united with the Mennonite church of Berne.

He entered Wooster College at Wooster, O., where he studied music under Prof. Carl Merz. In 1893 he accepted the position of instructor of music at Bethel College, Newton, Kansas, and in 1900 he was given a leave of absence to go to Germany to continue his studies. In the following year he returned to Bethel College and was married to Miss Clara Rupp of Moundridge, Kansas. In 1906 they went to Germany and studied music in Dresden. In 1907 they returned and he taught music in Bethel College until his health began to fail, necessitating a change of climate. They chose Tacoma, Washington, where they spent the remainder of their lives. Mrs. Welty died sevral years ago.

Besides giving music lessons he played the organ in a large Presbyterian church. He died after an operation. He leaves an adopted son, a sister, two half brothers and two half-sisters.

Bro. Welty had promised to attend the twenty-fifth anniversary of the Bethel College Oratorical Society, of which he was the founder, and to take part in the program.

Bro. Welty lately gave a house to Bethel College and willed to it his piano and his library. He willed to the foreign mission of the Mennonite church one-third of his property, after some legacies had been paid. To the Home Mission he willed one-sixth, one-sixth to the board of foreign mission of the Presbyterian church, one-third to his and his wife's brothers and sisters. The capital which he willed to his adopted son, in case he comes up to the conditions, shall if he does not comply

with it fall half to Bethel and half to Bluffton College. So Bro. Welty showed his unabated interest in our denomination and its activities.

On April seventeenth, nineteen twenty-five
A man from earth who lived a holy life
Was welcomed home by all the heavenly host;
Is with his Savior whom he loved the most,
He served Him here with patience and in love,
Is now receiving his reward above.

To part from this kind friend brings to us sorrow,
Yet we rejoice for we shall meet tomorrow,
For, whom our Savior calls He justifies
And whom He justifies, He glorifies
And brings them to the Father's throne of grace,
There to behold their Savior, face to face.

And while our hearts are bleeding, we rejoice.
(Although grim reaper came and stilled his voice.)
That his example lives, is with us still,
Helps to do our heavenly Father's will,
Helps us each day our cares and burdens bear
Until we shall with him his glory share.

—In memory of B. F. Welty.

J. D. Moser.

FIRST CHURCH OF ALLENTOWN

The First Mennonite church of Allentown, Pa., was organized in 1903 as the result of a work conducted by the Home Mission of the Eastern District Conference for a number of years before this time. Meetings were first held in a public school building and in a neighboring Baptist church. With the locating of a regular pastor, Rev. Wm. H. Grubb, a building soon followed. This was a frame structure on the lot now occupied by the present beautiful and imposing stone building. Other pastors serving the congregation were, Rev. W. S. Gottshall, S. P. Preheim and the present minister, Rev. V. B. Boyer. A recent improvement was the installation of a splendid pipe organ.

THE SECOND MENNONITE CHURCH, PHILADELPHIA, PA.

The Second church, Philadelphia, was organized in 1899, when twenty-two former members of the First church gathered and effected an organization, in the new building just erected. But, for a time before this organization the history of a period covering about six years needs to be unfolded. For a number of years the C. E. Society and other members of the First church had been actively engaged in city mission work. A building on Jenny street, in the Kensington district, had been rented, a Sunday school organized and services conducted. This location was found to be too much out of the way and the neighborhood strongly Roman Catholic so that little could be hoped for in the line of a regular organization. Later a hall over a stable, in the neighborhood of

the present location of the church was secured and a Sunday school established there. Here, for several reasons, the field seemed promising: It was a new neighborhood and many new homes were being erected, many of the families of the First church were moving in, and access to the section was not difficult. After the establishment of a successful Sunday school, better quarters were secured in a private house. During his student days, the pastor, Rev. S. M. Grubb, conducted services in the place for several years. A young people's society and a ladies' aid society were added to the working organization and the work continued with excellent results and with a growing interest on the part of a number of non-Mennonite families living in the vicinity. Soon it was found that if the work was to continue a suitable building must be secured. This need was supplied in the form of a new building on a lot that had been bought by the First church. The First church met the financial obligations involved in the building and for several years continued as owner. Later the congregation felt itself sufficiently able to take over the responsibility of the building. With few exceptions the original members came from the First church, but the enterprise was not undertaken with the idea of dividing that congregation. It has been the aim ever since the church was organized to establish a Mennonite church in the community composed of people living in the community and since then very few accessions have come from the First church or any other Mennonite church. The growth that has followed has come through the Sunday school largely and from the immediate neighborhood. It then follows that the present membership is made up of young people who came in through the efforts of the Sunday school and from non-Mennonite families. Among the active organizations now functioning are several organized classes in the Sunday school, a ladies' aid society, a teachers' training class and an efficint choir. Though not large as city congregations go, the membership of nearly 200 continues its loyal support to the churcn. Numerous changes have been made in the church building from time to time and a number of others are being planned for the future with the aim of increasing the efficiency of the equipment.

BETHANY CHURCH, QUAKERTOWN

Bethany church is located on Juniper street near Third, in the middle section of the town. The church has passed the twenty-fifth year of its existence, and appropriate services in celebration of the event were held in October, 1923.

Ministers serving the congregation since its organization were: Rev. A. B. Shelly, 1898-1913; Rev. H. G. Allebach, 1913-1921; Rev. P. E. Frantz, 1922-1925; Rev. S. M. Rosenberger, the present pastor, was installed July, 1925. The Brethren U. S. Stauffer and D. W. Landis have served in the office of deacon continuously since the time of organization. The growth of the congregation, situated as it is in a well-churched town, has been steady and substantial.

The pipe organ which appears in the view of the church interior was a gift to the congregation by Mr. and Mrs. U. S. Stauffer in memory of their only son, Clayton, who died in 1907.

CHRONICLES FOR THE PAST YEAR

1924

August 28—The first class to complete the regular course in Teacher Training in the First church, Philadelphia, received their diplomas from the Educational Department of the Pennsylvania State Sabbath School Association.

September 5—Russian Mennonites celebrated the 50th anniversary of their pioneer settlement in Winkler, Manitoba, Canada.

September 5—Russian Mennonites in Steinbach, Manitoba, celebrated the 50th anniversary of their settlement.

September 7—The Mennonite Brotherhood held its annual meeting in Eden church, Schwenksville, Pa. Mr. Harry Paisley, prominent in Sunday school work and in the Pennsylvania Sunday School Association, gave an inspirational address.

September 7-8—The 50th anniversary of the Mennonite settlement in South Dakota was held Sunday and Monday with full 2,000 people in attendance. One of the chief speakers was Judge J. C. Graber, who spoke on "Who and What Are the Mennonites?"

September 13—Rev. W. S. Gottshall was speaker at the Home Anniversary, Frederick, Pa. Immediately after the meeting he left for his new charge in Freeman, South Dakota.

September 15—Bluffton College opened with 266 students at the close of the first week. New additions to the faculty were: Prof. A. E. Kreider, as dean of men; Prof. Jacob Schultz, in charge of the work on education; Miss Ruth Krehbiel, instructor in theory and voice in the conservatory; and Mr. John Claassen, recently of Russia, a sculptor of note, in charge of the Art Department.

September 16—Witmarsum Seminary opened its doors for the fourth year of its existence as an independent institution. The following missionaries were enrolled: Rev. and Mrs. Lester Bixel, Djoka-punda, Africa; Miss Aganetha Fast, Kai-Chow, China; Mrs. Adah Burkhalter, India.

September 29—The Meno Academy, Meno, Okla., opened with 48 students. Revs. J. B. Epp, A. C. Galle and H. U. Schmid are the instructors.

September 20—By the will of Miss Anna Voth, of Goessel, Kan., the Foreign Mission Board and the Home Mission Board each receive a gift of 240 acres of land and 80 acres goes to Bethesda Hospital, Goessel, Kansas.

October 12—The corner stone of the new Science Hall at Bethel College, Newton, Kan., was laid with appropriate exercises.

October 18—Nine young people were admitted into the membership of the Deep Run, Pa., Mennonite church, and two by letter. Those baptized ranged in age from 13 to 47.

October 19—Zion Mennonite church, Elbing, Kansas, was dedicated with all-day service. The building has a capacity of 400.

October 19—Bethany church, Quakertown, Pa., celebrated its 25th anniversary. Rev. Grover Soldner of Souderton, Pa., gave the address.

Nov. 22-23—The (Old) Mennonite Mission Board celebrated the 25th anniversary of the beginning of its mission work in India.

Nov. 25—The Ministerial Conference of the Eastern Dist. Conference was held in the Germantown, Pa., church with nearly all of the ministers present. This was one of the events that centered interest in the oldest Mennonite church in America.

Dec. 10—The church at Aberdeen, Idaho, reports that six Mennonite young people are teaching in the schools of Aberdeen and one of these was appointed county superintendent for the county of Bingham, last fall, in which Aberdeen is located, which is one of the best counties in the state.

Dec. 11—Bishop John Funk, now almost 91 years of age, addressed the Mennonite Historical Society of Goshen College.

Dec. 21—Forty babies were consecrated in the Berne, Ind., church. On the evening of the same day the choir rendered the cantata, "New Jerusalem".

Dec. 26—The First church, Chicago, had its Christmas exercises broadcast from one of the large stations in that city.

Dec. 28—Dr. J. E. Hartzler of Witmarsum Seminary conducted a series of Bible lectures in Zion church, Souderton. On December 27 his lecture, "The New World", was broadcast from one of the large stations in Philadelphia.

Dec. 30—The Mennonite Central Committee held a meeting in Chicago, where it was decided, if possible, to raise $5,000.00 for needs in Russia and Siberia.

1925

January 3—C. F. Claassen of Newton, Kansas, Treasurer of the General Conference and Mrs. Claassen celebrated their 40th Anniversary. Many friends and relatives participated in the festivities.

January 6—Special Bible Course opened at Bluffton College with courses in Church Doctrine by Prof. Hartzler, Mennonite History by Dean Witmer, The Hebrew Prophets by Prof. Quiring, The Life of Paul by Prof. Fast and Sunday School Methods by Prof. Kreider.

February 2—Mrs. Elizabeth Cassell, widow of the late Daniel Cassell, who was author of a History of the Mennonites, died at the Mennonite Home for the Aged, Frederick, Pa. Her age was 99 years and one month. She had been an inmate of the Home for 27 years.

February 8-13—Annual Series of Bible Lectures at Bluffton College was given by Dr. Chas. Erdman of Princeton Theological Seminary. The meetings were largely attended.

February 15—The "Mennonitische Blaetter", the oldest Mennonite publication, entered its 72d year. Rev. Henry van der Smissen, of Hamburg-Altona had been the editor for about 50 years.

February 18-20—The Foreign Mission Board of the General Conference held a meeting at Newton, Kansas, and decided to send out three medical missionaries, namely, Dr. Harvey Bauman and his wife, Dr. Ella Bauman, to India, and Dr. Rosella Biederman to China. In the near future a hospital is to be built in China.

February 22—Dr. Frederick W. Libby, ex-Secretary of the National Council for the Prevention of War, spoke in the Zion church, Souderton, Pa.

March 22—The First church, Philadelphia, dedicated its new annex. The annex consists of a neighboring building purchased and remodeled to make it suitable for Sunday school and other purposes.

February 26—At the Annual Sewing Society of the Berne, Ind., church it was reported that $2040 has been raised for missionary purposes.

March 13—Dr. N. C. Hirschy, former president of Bluffton College and one time pastor of the Wadsworth, Ohio, Mennonite church, djed at Berea, Kentucky. He left Bluffton to become president of Redfield College, South Dakota, and later became identified with Berea College, where he was head of one of the departments.

March 14—Missionary P. J. Wiens, wife and children, sailed from India on furlough expecting to arrive in New York on April 11.

March 22—The Halstead, Kansas, church celebrated its 50th anniversary. Rev. C. E. Krehbiel gave the Historical Address. In the evening the Men's Chorus gave a sacred concert. Beside the pastor, Rev. H. T. Unruh, former pastors, Dr. J. E. Langenwalter and J. E. Amstutz, were present and gave addresses.

April 19—The Men's Glee Club of Bluffton College made an extended trip covering Ohio and Indiana. One of its concerts was broadcast from Radio Station WLW, Cincinnati.

April 26—The choir of the First church, Philadelphia, visited Zion church, Souderton, Pa., and rendered the cantata, "Olivet to Calvary".

April 26—A class of eight girls and two boys were received into the Mennonite church at West Swamp, Pa., after having received introduction.

April 26—Easter Sunday morning, at 5:30, the C. E. Society of the Swamp Mennonite church, Quakertown, Pa., had Dawn Services, concluding with a short service in the cemetery.

April 29-May 3—Missionary Wiens and family attended the meeting of the Eastern District Conference and were the guests of the Souderton church on April 29 and of the First and Second churches in Philadelphia, May 3.

April 30-May 3—The Eastern District Conference met in the West Swamp church, Quakertown, Pa., with the best attendance in recent years. The introduction of a budget system marked an advance in the work of the conference.

May 10—The Eden church, Schwenksville, Pa., has a celebration with Dr. Harvey Bauman as chief speaker. May 17 the Sunday school observed Spring Rally Day. Maxwell H. Kratz, Esq., of Philadelphia, made the address.

May 14—A Mother and Daughters Banquet was given in the Donnellson, Iowa, church.

Ninety mothers and daughters were seated at the table.

May 21—The Second church, Philadelphia, reports that eighty per cent. of the Sunday school are also members of the church. Many members of the school have long records for regularity. One member has not missed a session for 25 years, another is in his 20th year and another in his 10th year.

May 23—In connection with the preparatory service in the Springfield, Pa., church, the pastor, A. M. Fretz, had consecration of children.

May 29—Witmarsum Theological Seminary held commencement exercises. Candidates upon whom degrees were conferred were: For B. D., A. F. Tiessen, Marion, S. Dak.; for the Th. B., Lester Homer Bixel, Bluffton, O.; Adah Good Burkhalter, Bluffton, O.; Franklin Ray Mitchell, Chicago, Illinois.

May 29—Sixty-three Russian immigrants arrived in Winnipeg, Manitoba, Canada.

May 30—The 30th annual convention of the Young People's Union of the Eastern District Conference was held in the Bally, Pa., church. An inspiring address was given by Dr. William Erdman, returned missionary from Korea.

June 7—The Arlington, Kan., church dedicated its new building which replaced the structure destroyed by fire last October.

June 7—The Sunday school of the First church, Philadelphia, presented a beautiful bouquet to Bro. Chas Moyer on his 71st birthday at the Children's Day service in recognition of faithful service in the school, extending over a period of more than 50 years.

June 12-13—Young People's Convention was held in Grace church, Pandora, O., with interesting services. Mr. Wilbur B. Thomas, of the Friends' Service Commission, was the chief speaker.

June 14-17—The Pacific District Conference was held at Reedley, California. Rev. D. D. King of Lind, Washington, preached the conference sermon. The Evangelization Committee was encouraged to take up work in Portland, Oregon. The creation of a Young People's paper, adapted to the needs of the junior and intermediate ages was advocated in the conference.

June 24—Rev. A. S. Shelly of Germantown, Pa., officiated at the marriage of Rev. Allen M. Fretz of Perkasie to the widow of his brother, Amanda Fretz.

July 19—Dr. Ella Garber Bauman was ordained a medical missionary in her home church, Fortuna, Mo. Dr. J. W. Kliewer preached the sermon.

June 25—Garrett Bible Institute, Chicago, and Witmarsum Theological Seminary, conferred the degree of D. D. on Rev. J. W. Kliewer, President of Bethel College.

June 29—Mennonites of Mt. Lake, Minn., celebrated the 50th anniversary of their settlement. The Bethel, the Mennonite Brethren and the First Mennonite churches participated.

July 10—Mr. and Mrs. J. B. Bechtel of the First church, Philadelphia, returned from an extended trip to the Pacific coast. While on their trip they visited numerous Mennonite churches.

July 12—The ordination of Rev. S. M. Rosenberger into the Eldership took place in the West Swamp church, Quakertown, Pa., Rev. A. J. Neuenschwander gave the message and the ordination ceremony was performed by Rev. A. S. Rosenberger, a son of Rev. S. M. Rosenberger.

August 2—The dedicatory service of the new Sunday school, the Ladies' Rest Room, new carpet, Nursery and Ladies' Bible Class Room was held in the Souderton church. Many attended.

August 16—Rev. and Mrs. H. J. Krehbiel returned from the celebration of the 400th anniversary of the Mennonite church, held in Switzerland. They stopped off at Bluffton, O., and from there proceeded to their home in Reedley, California.

August 21—Rev. and Mrs. A. S. Shelly observed the 50th anniversary of their marriage in their apartments, 21 E. Herman St., Germantown, Pa. They received numerous congratulations from friends in various parts of the country.

August 23—Rev. E. G. Kaufman, missionary on furlough from China, addressed the Berne, Indiana, church, and from there left to attend the sessions of the Middle District Conference.

August 29-September 1—The Central Conference of Mennonites held its Annual Conference at Goshen, Indiana. On the previous Sunday, August 23, the churches of the Confer-

ence observed Conference Day in preparation for the annual meeting.

August 30—In the Summerfield, Illinois, church Rev. C. H. A. van der Smissen ordained his son, Alwin, to the office of ministry. This is the fourth generation of the family in which father ordained son to the ministry. Rev. Alwin van der Smissen has been called to the ministry of the Hutchinson, Kansas, city mission.

September 3—Misionary Peter Boehr, on furlough recently visited the Indian mission field in Montana. The Indian Christians of this station displayed great interest in the pictures he showed of the China field.

September 12—The anniversary of the Home for the Aged at Frederick, Pa., was held with visitors present in large numbers from practically all the congregations in the Eastern District Conference. Judge Williams of Montgomery county, made the address.

THE GENERAL CONFERENCE

Calendar of Officers and Boards

OFFICERS OF THE CONFERENCE

President, Rev. H. J. Krehbiel, Reedley, Calif.
Vice-President, Rev. P. P. Wedel Moundridge, Kansas.
Secretary, Dr. J. R. Thierstein, Newton, Kansas.

EXECUTIVE COMMITTEE

Rev. H. J. Krehbiel, Reedley, Calif., Chairman.
Rev. P. P Wedel, Moundridge, Kans., Vice-Chairman.
Dr. J. R. Thierstein, Newton, Kans., Secretary.
Rev. J. W. Kliewer, Newton, Kans., Chairman Board of Foreign Missions.
Rev. W. S. Gottshall, Bluffton, Ohio, Chairman Board of Home Missions.
Rev. C. E. Krehbiel, Newton, Kans., Chairman Board of Publication.
Dr. S. K. Mosiman, Bluffton, Ohio, Chairman Board of Education.
Rev. John Lichti, Medford, Okla., Chairman Relief Commission.
Rev. G. N. Harms, Whitewater, Kans., Chairman Board of Trustees.
Bro. C. F. Claassen, Newton, Kans., Conference Treasurer.
Rev. C. E. Krehbiel, Newton, Kans., Field Secretary.

PROGRAM COMMITTEE

Chairman, Rev. J. J. Balzer, Mt. Lake, Minn.....1926
Secretary, Prof. E. J. Hirschler, Bluffton, Ohio.....1929
Rev. P. R. Aeschliman, Almota, Wash.....1932

STATISTICIAN

Rev. Franz Albrecht, Beatrice, Nebr.....1926

BOARD OF FOREIGN MISSIONS

Chairman, Rev. J. W. Kliewer, Newton, Kans.....1929
Secretary, Rev. P. H. Richert, Goessel, Kans.....1929
Treasurer, J. G. Regier, Newton, Kans.....1932
Rev. S. M. Musselman, Bluffton, Ohio.....1932
Rev. H. D. Penner, Beatrice, Nebr.....1926
Rev. M. M. Horsch, Upland, Cal.....1926
Asst. Treas. for Canada, Abr. F. Friesen, Altona, Man.

BOARD OF HOME MISSIONS

Chairman, Rev. W. S. Gottshall, Bluffton, Ohio....1929
Secretary, Rev. J. M. Regier, Pandora, Ohio.....1932
Treasurer, Rev. J. E. Amstutz, Trenton, Ohio.....1926
Rev. S. S. Baumgartner, Pratum, Ore.....1932
Rev. David Toews, Rosthern, Sask.....1929
Rev. Jacob Snyder, Roaring Spring, Pa.....1926
Corr. Sec., Rev. A. S. Shelly, 21 E. Herman St., Germantown, Pa.

BOARD OF PUBLICATION

Chairman, Rev. C. E. Krehbiel, Newton, Kans.....1926
Secretary, Rev. M. J. Galle, Aberdeen, Idaho.....1932
Treasurer, J. F. Lehman, Berne, Ind.....1929
Rev. J. M. Suderman, Newton, Kans.....1932
Rev. E. J. Neuenschwander, Bluffton, Ohio....1929
Rev. G. N. Harms, Whitewater, Kans.....1926

BOARD OF EDUCATION

Chairman, Dr. S. K. Mosiman, Bluffton, Ohio.....1926
Secretary, Dr. J. H. Langenwalter, Newton, Kans...1932
Treasurer, Prof. D. H. Richert, Newton, Kans.....1932
Prof. S. M. Rosenberger, Philadelphia, Pa.....1929
Rev. P. R. Schroeder, Berne, Ind.....1929
Rev. H. D. Epp, Henderson, Nebr.....1926

EMERGENCY RELIEF COMMISSION

Chairman, Rev. John Lichti, Medford, Okla.....1932
Secretary, Bro. John C. Mueller, Marion, S. D.....1926
Treasurer, Bro. C. F. Claassen, Newton, Kans.....1929
Rev. C. C. Wedel, Canton, Kans.....1932
Bro. Maxwell H. Kratz, 137 Commercial Trust, Philadelphia, Pa.....1929
Rev. P. P. Hilty, Fortuna, Mo.....1926

BOARD OF TRUSTEES

Chairman, Rev. G. N. Harms, Whitewater, Kan.....1932
Secretary, Bro. J. W. Krehbiel, Moundridge, Kans...1932
Treasurer, Bro. C. F. Claassen, Newton, Kans.....1929
Rev. A. P. Waltner, Marion, S. D.....1932
Rev. D. D. King, Lind, Wash.....1929
Bro. J. D. Moyer, Souderton, Pa.....1929
Rev. Abraham Ratzlaff, Buhler, Kans.....1926
Bro. D. C. Krehbiel, Reedley, Calif.....1926
Bro. H. P. Goertz, Glendale, Calif.....1926

SANATORIUM COMMISSION

Chairman, Rev. D. B. Hess, Alta Loma, Calif.*....
Secretary, Bro. D. J. Dahlem, Alta Loma, Calif.....1926
Treasurer, Bro. E. H. Haury, Upland, Calif.....1929
Rev. P. R. Aeschliman, Almota, Wash.....1929
Bro. J. J. Eyman, Reedley, Cal.....1926
Bro. D. C. Krehbiel, Reedley, Calif.....**1923
Rev. Henry Riesen, Geary, Okla.....**1923

*Proxy for Henry Riesen
**Asked to continue in service until property is sold

COMMITTEE ON SECRET ORGANIZATIONS

Chairman, Rev. P. P. Wedel, Moundridge, Kans.
Secretary-Treasurer, Rev. P. R. Schroeder, Berne, Ind.
Rev. P. R. Aeschliman, Almota, Wash.
Rev. A. M. Fretz, Perkasie, Pa.
Rev. E. J. Neuenschwander, Bluffton, Ohio.

COMMITTEE ON CONFESSION OF FAITH.

Chairman, Dr. J. H. Langenwalter, Newton, Kans.
Secretary-Treasurer, Rev. P. H. Richert, Goessel, Kans.
Rev. Rudolphe Petter, Lame Deer, Mont.
Rev. W. S. Gottshall, Marion, S. D.
Rev. P. R. Aeschliman, Almota, Wash.

GENERAL CONFERENCE FOREIGN MISSIONS AND MISSION WORKERS

OKLAHOMA:
Cantonment and Fonda—Mr. and Mrs. G. A. Linscheid.
Hammon—Mr. and Mrs. H. J. Kliewer.
Clinton—Mr. and Mrs. J. B. Ediger
Canton—Mr. and Mrs. H. T. Neufeld.

ARIZONA:
Oraibi—Mr. and Mrs. Karl Friesen, Miss Elis. Schmidt.
Hotevilla—Mr. and Mrs. J. R. Duerksen.
Tuba (Moen Copi)—Mr. and Mrs. J. B. Frey

MONTANA:
Busby—
Upper Rose-bud is an Outstation for Busby.
Lame Deer—Mr. and Mrs. R. Petter.
Ashland—Mr. and Mrs. A. Habegger.
Birney—Mr. and Mrs. Otto Pankratz.

INDIA:
Champa—Mr. and Mrs P. A. Penner, Miss Loretta Lehman, Mr. and Mrs. Ferdinand Isaac, Dr. H. R. Bauman and Dr. Mrs. Bauman.
Janjgir—Mr. and Mrs. P. W. Penner, Miss Martha Burkhalter, Mrs. Adah Burkhalter, Miss Clara Kuehny, Paul Wenger.
Mauhadei—Mr. and Mrs. P. J. Wiens, P. O. Birra, via Janjgir; Mr. and Mrs. John Thiessen.
Korba—Mr. and Mrs. C. H. Suckau, P. O. Korba, via Champa, Mrs. Mary Y. Burkhard.
Basna—Mr. and Mrs. S. T. Moyer.

CHINA:
Kai Chow—Mr. and Mrs. H. J. Brown, *Mr. and Mrs. E. G. Kaufman, Mr. and Mrs. S. J. Goering, *Miss Aganetha Fast, Miss Talitha Neufeld, Dr. and Mrs. A. M. Lohrenz, Miss Elizabeth Goertz, S. F. Pannabecker.
Tamingfu—Mr. and Mrs. P. J. Boehr, Mr. and Mrs. W. C. Voth, Miss Frieda Sprunger, Mr. and Mrs. S. F. Pannabecker.
*On furlough, 1925-1926.

GENERAL CONFERENCE HOME MISSIONS

LIST OF WORKERS

LOS ANGELES, CALIFORNIA:
Mission, Immanuel Church—Rev. and Mrs. Albert Claassen, Rev. H. B. Dirks, Miss Lavina Burkhalter. Workers' Home, 654 E. 79th Street.

HUTCHINSON, KANSAS:
Mennonite Mission Church—Rev. and Mrs. T. A. van der Smissen. Workers Home, 723 E. 7th Street.

CHICAGO, ILLINOIS:
Mennonite Mission Church—Rev. and Mrs. M. M. Lehman, Miss Catherine Niswander. Workers Home, 1500 W. 72d Place.

ALTOONA, PENNSYLVANIA:
Mennonite Memorial Mission Church—Rev. L. H. Glass, Supt. and Pastor, 510 21st Ave. Mission address, 2204 Eleventh Ave.

COUPON MISSION:
Miss Elizabeth Braun, Coupon, Pa. (Address for the winter months: East Freedom, Pa.)
S. P. Miller, Duncansville, Pa.

MOUNTAIN MISSION:
Upper Poplar Run and Smith's Corner, Pa.—Rev. and Mrs. Daniel Gerig, Miss Marie Braun. Address: East Freedom, Pa., R. F. D.

MECHANICS GROVE MISSION:
Calvary Mennonite Church—Rev. and Mrs. Daniel J. Unruh. Address: Quarryville, Pa., R. F. D.

ITINERANT MISSION WORKER:
Rev. N. F. Toews, Alsen, N. Dak.

CANADA:
Rev. David Toews, Supt., Rosthern, Sask.
Rev. C. F. Sawatzky, Laird, Sask.
Rev. Gerh. Buhler, Waldheim, Sask.

A number of ministers among the new settlers from Russia, temporarily assisted out of Home Mission funds.

The Eastern District Conference and Auxiliary Organizations.

OFFICERS AND COMMITTEES—1925-1926

President—G. T. Soldner, Souderton, Pa.
Secretary—A. M. Fretz, Perkasie, Pa.
Treasurer—Erwin S. Weiss, Willow Grove, Pa.

PROGRAM COMMITTEE
V. B. Boyer Joseph B. Bechtel A. J. Neuenschwander

HOME MISSION AND CHURCH EXTENSION COMMITTEE
A. S. Shelly S. M. Rosenberger E. Y. Fretz
Jacob Snyder V. B. Boyer
Herbert Stauffer

PUBLICATION COMMITTEE
S. M. Rosenberger U. S. Stauffer S. M. Grubb

BUILDING FUND COMMITTEE
Isaiah W. Gross Harvey H. Baum U. S. Stauffer

EDUCATIONAL COMMITTEE
Adam Wolf A. J. Neuenschwander A. S. Shelly
Jacob R. Fretz A. C. Alderfer
G. T. Soldner

BOARD OF HOME MANAGERS
N. B. Grubb Ely R. Fretz Isaiah W. Gross
H. B. Kratz J. B. Clemens Wilmer G. Nyce
Monroe Geisinger Aaron L. Bauer
Harvey S. Kulp J. B. Bechtel

TREASURER OF HOME FUNDS
J. D. Moyer

TRUST FUND AND FINANCIAL BOARD
Erwin S. Weiss J. D. Moyer G. T. Soldner
Aaron L. Bauer

*On furlough, 1925-1926.

ORPHAN CAUSE COMMITTEE
F. H. Swartz Victor B. Boyer Daniel M. Landis

SUNDAY SCHOOL COMMITTEE
Jacog R. Fretz Norman Berkey D. J. Unruh

AUDITORS
H. M. Detweiler Allen R. Fretz

OFFICERS OF THE BROTHERHOOD

Seward M. Rosenberger, President
Maxwell H. Kratz, Esq., Vice-President
Erwin S. Weiss, Secretary, Box 74A., Willow Grove
John D. Moyer, Treasurer
Harry Detwiler, Asst. Secretary, Souderton, Pa.

OFFICERS OF THE S. S. CONVENTION OF THE EASTERN DISTRICT CONFERENCE

President - - - Norman S. Schantz, Emaus, Pa.
Vice-President - Warren Oberholtzer, Quakertown, Pa.
Secretary - - - - Ada Landis, Perkasie, Pa.
Mis. Sec'y - Rev. A. J. Neuenschwander, Phila., Pa.
Field Secretary - - - Wm. S. Gehman, Emaus, Pa.
Treasurer - - - - Jacob Fretz, Lansdale, Pa.

SOCIETY FOR THE CARE OF ORPHANS

President - - Mrs. S. W. Gross, Plumsteadville, Pa.
Vice-Pres. - Mrs. J. B. Bechtel, 4912 Knox Street Philadelphia, Pa.
Secretary - - Miss Ada M. Landis, 407 Perkasie, Pa.
Treasurer - - Mrs. C. H. Moyer, 2017 Medary Ave. Philadelphia, Pa.

STATISTICAL REPORT OF EASTERN DISTRICT CONFERENCE—1925

CONGREGATIONS	Total Present	MEMBERSHIP									FINANCIAL REPORT															Members of S. S. to Church Members	Financial Totals
		GAIN			LOSS																						
		Baptized	Letter	Right Hand of Fellowship	Death	Dismissal	Removed	Sunday School	Young People's Organizations	Ladies' Organizations	Congregational Purposes	Sunday School Purposes	Y. P. S. Purposes	Ladies' Organizations Purposes	Eastern District Conference	Mennonite Home	Foreign Mission	Home Mission Gen. Conf.	Treasury of Gen. Conf.	Relief	Educationaf	Forward Movement Fund	Orphan Fund	Miscellaneous		
lentown	143					3		136			$ 1,297.76	$ 377.11			$133.18		$ 395.43			$216.00						$ 70.74
toona	96																										
rrville	11							36			20.00	44.74					6.00										
wmansville	34																										
rtolet	Presumably included in report from Schwenksville																										
yertown	28					2																				5	1,385.47
ep Run	214	9	2		6	2		75	20	26	770.84	59.00	$ 3.00			$ 53.88	233.00	$ 50.00		20.66		$ 95.09				988.13
st Swamp	66				3			97	35	45	479.80	210.66	17.00	$ 68.80			101.00	25.00				83.00	$ 2.87			537.13
atland	25							115			247.50	57.10				20.00	149.11	15.12		10.00		30.00	8.30			458.81
rmantown	28		1					22	10	9	378.77	27.17			21.75	14.00		8.17			$ 5.30		3.65			5,599.76
reford	250	7	10	6	6	3		308	65	40	3,538.09	453.02	26.70	40.23	50.00	222.20	611.77	192.00		35.35		300.00	44.82	$ 87.00	14	29.83
an's Choice	41				1						29.83														5	205.01
echanics Grove	22	5						45			81.78	41.24					81.99									
pier	79														23.35	20.00	26.00	25.50		6.28		29.50	2.00	302.50	6	771.60
rkasie	42	4	2			7	5	50	10	6	204.04	32.43			166.61	287.80	712.34	219.77	$15.00	132.32	160.73	423.30	66.71		25	14,956.88
iladelphia, I.	435	19	12	5	7	66		501	60	103	10,787.03	1,295.88	101.72	593.64		35.35	35.00	25.00				7.50			7	440.03
iladelphia, II.	178	8		9	2			152		29		19.06		320.12									14.62	122.60		2,068.10
akertown	98		1		1		2	135	45	26	1,190.29	217.51	8.50	7.93	73.15	21.85	253.77	147.88						10.00		345.00
aring Spring	79	1		2	2		1	75			310.00						25.00									1,157.56
ucon	39		1	1	2		1	130			962.00	186.56				9.00		21.47							2	2,519.45
hwenksville	249	4		2	3	4		90			1,811.96	273.07			123.55	91.10	219.85									50.00
ith Corner	30							40				50.00														
uderton	342	21	9		1	5		370	85	35	5,232.42	576.44	15.00	30.00		229.87	1,227.07	146.50				15.00			23	7,482.30
ringfield	39				1			30		10	552.04	16.00			18.00	25.00	135.50			10.00					1	756.04
pper Milford	135		1		1	1		140	32	30	1,259.23	78.85	16.00		50.00	137.10	222.51			120.00						2,401.09
est Swamp	152		2		4			224	52	36	1,218.17	374.40	68.41	38.28	61.63	51.00	583.60									
Total	2358	78	38	24	36	93	9	2769	382	365	$30,371.55	$4,888.84	$240.33	$1,099.00	$721.22	1218.15	$4,993.91	$876.41	$15.00	$550.61	$166.03	$983.39	$140.10	$532.10	87	$42,222.93

In the Financial Total for First Church, Philadelphia is included $15.00 given to General Conference Treasury and $160.73 given for educational purposes.
In total for Germantown Church is included $5.30 for educational purposes.
Deep Run congregation sent a box of goods valued at $100 to Altoona Mission.
Perkasie congregation sent a box valued at $100 to Arizona stations.
Springfield congregation sent a box valued at $65 to Montana stations.
East Swamp Church to J. G. Regier, $25.00.
32 members of Mennonite Brotherhood in Hereford congregation.

STATISTICS OF THE NORTHERN DISTRICT CONFERENCE FOR 1925

	CHURCH	ELDER	MINISTERS	Language	Mission Service	MEMBERSHIP									FINANCES		
						Members Jan. 1, 1924	Received By Letter	Received By Baptism	Total Received	Lost by Death	Lost by Removal	Lost by Withdrawal	Total Loss	Membership January, 1925	Congregational Purposes	Foreign Mission	Home Mission
1.	Bergfelder, Mountain Lake, Minn.	D. Eitzen	A. A. Wiebe H. H. Quiring	German	Monthly	161								163	$ 431.03	$ 483.45	$ 330.44
2.	Bethel, Mountain Lake, Minn.	H. H. Regier	J. J. Balzer P. J. Friesen D. H. Fast	German	Monthly	328	2	16	18	8		1	9	337	1,756.54	668.00	243.31
3.	Bethel, Dalton, South Dakota	Jacob A Tieszen	A. Penner	German	Monthly	61		3	3					64	940.00	81.53	13.31
4.	Bethany, Freeman, South Dakota	Elmer Basinger	S. P. Preheim J. J. Engbrecht	German English	Bi-Monthly	152				2	2	3	7	145	2,236.19	615.82	82.48
5.	Bethesda, Henderson, Nabraska	H H. Epp	P. P. Kleinsasser P. H. Pankratz H. D. Epp J. F. Epp A. W. Friesen	German	Monthly	467	12	28	40	6		2	8	499	1,228.32	1,611.64	454.52
6.	First Mennonite, Mountain Lake, Minn,	Isaac Dick	D. D. Harder	German	Monthly	324	2	10	12	3			3	330	926.00	610.00	190.00
7.	First Mennonite, Butterfield, Minn.	Jacob Stoesz		German	Special Days	82								82	110.00	121.00	29.96
8.	First Mennonite, Lostwood, N. D.		J. D. Warkentine	German	Monthly	32		7	7	1			1	38	1,060.40	100.87	
9.	Switzer Mennonite, Alsen, N. D.	N. F. Toews		German English		106	5	7	12	2	4		6	112	875.36	200.16	130.48
10.	Salem, Munich, North Dakota	N. F. Toews	J. J. Penner	German	Occasionally	82		10	10	1	2	1	4	88	433.69	137.88	93.26
11.	Salem Zion, Marion, South Dakota	Alfred P. Waltner	Jos. Kaufman	German	Monthly	314	4		4	2			2	316	2,399.80	363.00	125.00
12.	Salem Mennonite, Marion, S. D.	W. S. Gottshall	John J. A. Schrag	German	Collection Monthly	374				2			2	312	2,830.42	1,402.00	450,00
13.	Salem Mennonite, Wisner, Nebr.			German English	Quarterly	65					3	3		59	260.00	50.00	
14.	Bethlehem, Bloomfield, Montana	John Baergen		German English	Monthly	185		14	14	1	2	2	5	194	1,219.51	515.47	158.99
15.	Friedens, Avon, South Dakota	David Schultz	Henry P. Unruh	German English	Monthly	110				1	1	1		97	1,222.00	718.10	261.10
16.	Bethesda, Marion, South Dakota	Derk P. Tieszen	David D. Tieszen Abr. Duerksen Helmuth Ortman	German	Occasionally	180	2		2	3		1	2	178		440.59	66.00
17.	Emmanuel, New Huttertal, Doland, S. D.		J. W. Kleinsasser	German	Quarterly	120								125	6,500.00	307.00	132.00
						2992	27	105	122	32	14	14	49	3056	$24,421.26	$7,816.51	$2,075.50

STATISTICS OF THE NORTHERN DISTRICT CONFERENCE FOR 1925

	FINANCES				SUNDAY SCHOOL							Y P. SOCIETIES			WOMEN'S SOCIETIES			TOTAL INCOME
	Education	Benevolences	Other Purposes	Total	Name of Supt.	No. of Teachers	Average Attendance	No. of Scholars	Teachers' Meetings	Collections How Often	Collections Total	Meetings	Members	Money Raised	Meetings		Money Raised	
1.	$ 80.00	$ 263.59	$ 84.10	$ 1,672.61	Jacob F. Loewen John H. Quiring	18		229			$ 426.86	Monthly		$161.34	Monthly		$76.25	$ 1,672.61
2.	274.00	1,278.40	30.05	4,260.36	D. H. Fast	26	278	397	Monthly	Monthly	670.68	Bi-Weekly	99	242.49	Bi-Monthly	Sr. 24 Jr. 16	199.85 120.50	5,493.88
3.	32.54	20.44	11.89	1,099.71	F. C. Ortman	8	125	90	Monthly	Weekly	239.77							1,161.44
4.		114.92	56.71	3,107.12	Jac. C. Neufeld	13	160	180		Monthly	513.07	Sr., Bi-W. Jr., W.	52		Monthly	25	325.77	3,662.66
5.	319.46	1,438.87	137.85	5,190.66	C. D. Epp J. J. Friesen	23	395	653		Weekly	330.15	Weekly		115.29	Bi-Weekly	35.	121.09	5,940.11
6.	100.00	542.00		2,368.00	John P. Quiring	14	250	275		Weekly	57.74	Monthly	58	72.25		14	300.00	3,070.40
7.	42.00	43.78	66.00	494.44	John A. Stoesz	7	60	66		Weekly					Monthly	21	177.57	726.25
8.	15.45			1,176.72	H. A. Friesen	6	60	95				Monthly				12.00		1,186.72
9.		196.84		1,402.84	Carl J. Graber	7	75			Occasionally	148.63	Monthly				195.38		1,753.85
10.		50.39	105.15	820.37	J. A. Fast	7	56	112		Monthly	133.84	Monthly						954.21
11.	125.05	80.00	28.00	3,120.85	Jonathan Graber	17					169.00	Bi-Monthly		120.00	Monthly			3,409.85
12.	149.26	572.27	600.00	6,003.95	Ed. J B. Waltner	15	275	372	Weekly	Weekly	273.94	Monthly		62.47	Monthly	120.00	503.23	6,843.54
13.	55.00	25.00		390.00	Henry Boehr	8	53	100		Weekly	24.98	Monthly		32.00	Monthly	18.00	122.40	792.38
14.		97.52	210.19	2,201.68	Peter Unruh	12		225		Weekly	454.20	Monthly		66.02	Monthly	40.00	214.51	2,936.91
15.	40.00	279.00		2,590.00	Henry C. Ewert	10	87	143		Weekly	534.40	Monthly		114.72	Monthly	25.00	214.65	3,339.65
16.	20.00	51.00		577.59	B. B. Becker	8	175	275				Monthly			Monthly			537.59
17.		540.00		7,479.00	John A. Hofer													
	$1,250.76	$5,704.02	$132.94	$36,457.68		119		3208			$3,966.26							$43,513.07

STATISTICAL REPORT OF THE PACIFIC DISTRICT CONFERENCE FOR 1924:

Name and Place of Church	Ministers	Services	No. added	Death	Left	Membership	Christian Endeavor	Sewing Society	SUNDAY SCHOOL					FINANCIAL REPORT							
									How often	Teachers	Scholars	Teachers' Meetings	No. in Teacher Training Class	Congregational Purposes	Foreign Mission	Home Mission	Education	Sunday School	Miscellaneous and Relief	Sewing Society, Etc.	TOTAL
First Menn. Ch., Monroe, Wash.	1	1 ev. Sun.	10	..	4	87	v. 2d Sun.	1 a mo.	Ev. Sun.	10	109	Ev. wk.		$724.21	$202.46	$ 88.22	.....	$216.31	$45.24	$27.66	$1304.10
First Menn. Ch., Colfax, Wash.	1	1 ev. Sun.	13	..	..	82	Ev. Sun.	1 a mo.	Ev. Sun.	9	100		8	450.00	805.00	150.00				50.00	1455.00
First Menn. Ch., Aberdeen, Idaho	1	2 ev. Sun.	3	..	13	131	Ev. Sun.	1 a mo.	Ev. Sun.	22	250	Ev. wk.	7	2146.08	291.66	124.83	$104.00	293.55	315.88	288.94	3564.94
Salem Menn. Ch., Ruff, Wash.	1	Ev. 2 Sun.	..	..	..	55	Ev. 2d Sun.		Ev. Sun.	6	59			802.77	39.31	51.19		73.69	31.60		998.56
Menno Menn. Ch., Menno, Wash	1	Ev. 2 Sun.	8	1	2	95	Ev. 2d Sun.	1 a mo.	Ev. Sun.	12	135	4 a year		896.50	98.12	156.22		139.86	37.48	86.89	1409.07
Escondido Menn. Ch., Escondido, Cal.	2	1 ev. Sun.	..	..	..	7	Ev. mo.		Ev. Sun.	3	26			12.00	41.38	57.87		32.40	63.97		209.43
Emanuels Menn. Ch., Pratum, Ore.	..	No report	..	..	..	...															
Zion Menn. Ch., Dallas, Ore.	1	1 ev. Sun.	17	1	4	67	Ev. mo.		Ev. Sun.	8	85			114.75	107.40	16.80		96.11			335.06
San Marcos Menn. Ch., Paso Robles, Cal.	1	1 ev. Sun.	8	..	..	74	Ev. mo.	1 a mo.	Ev. Sun.	9	125			227.50	157.32	122.59	70.00	23.46	400.96	82.80	1084.63
First Menn. Ch., Upland, Cal.	1	2, 3 a Sun.	8	3	5	267	Ev. Sun.	1 a mo.	Ev. Sun.	15	233	Ev. wk.		3937.34	2100.36	1414.43			806.98	736.23	8995.78
First Menn. Ch., Reedley, Cal.	2	2 ev. Sun.	46	4	9	317	Ev. Sun.	2 a mo.	Ev. Sun.	24	347	Ev. wk.		3170.00	1192.00	443.50	540.50	477.00	714.00	400.00	6937.00
First Menn. Ch., Shafter, Cal.	1	1 ev. Snn.	6	..	..	...	Ev. mo.		Ev. Sun.	8	102			407.00	102.00	71.40		155.93		407.10	1143.43
Immanuel Menn. Ch., Los Angeles, Cal.	2	3 ev. Sun.	28	..	..	94	2 ev. Sun.	1 a mo.	Ev. Sun.	21	225	Four		481.65	400.95	3028.86		480.26	368.42	101.37	5161.50
Emanuel Menn. Ch., Aberdeen, Idaho	1	1 ev. Sun.	3	2	6	81	Ev. 2d Sun.	1 a mo.	Ev. Sun.	8	85	2 a mo.		190.00	227.00	40.00	55.00		228.00		740.00
First Menn. Ch., Paso Robles, Cal.	1	1 ev. Sun.					Ev. mo.														

STATISTICS OF THE MIDDLE DISTRICT CONFERENCE FOR SESSION OF 1925:

Church	Pastor	Total Membership	Blessing of Infants	S. S. Teachers	S. S. Scholars	FINANCIAL REPORT							
						Congregational Purposes	Foreign Missions	Home Missions	Education	Sunday School	Mission Society	Y. P. Society	Other Charitable Purposes
Apostolic, Trenton, O.	J. E. Amstutz	241	2	10	117	$ 2,014.15	$ 171.82	$ 95.87	No record	$ 155.18	$ 60.52	$ 45.00	$ 54.83
Bethel, Fortuna, Mo.	P. P. Hilty	160		17	167	1,573.24	315.28	131.00	473.98	159.43	169.55		
Ebenezer, Bluffton, O.	E. J. Neuenschwander	429		28	510	3,768.94	$1,283.15		No record	775.39	552.97	198.03	No record
Emmanuel, Noble, Iowa	H. J. Schrag	275		24	219	1,043.00	512.00	281.00	748.50	214.50			
First Menn., Berne, Ind.	P. R. Schroeder*	985	48	51	1334	5,875.57	11,208.16	2,220.90		2,114.42			1,621.21
First Menn., Bluffton, O.	S. M. Musselman**	338		26	425	3,226.78	1,462.10	235.39	310.00	538.45			155.60
First Menn., Chicago, Ill.	M. M. Lehman	40	1	20	200		157.43	1,077.00		1,112.82	51.66	167.68	194.30
Grace, Pandora, O	J. M. Regier	327		27	341	4,018.50	1,927.52	324.11	248.03	567.87			600.30
Pulaski, Iowa	W. W. Miller	215	1	19	200	5,200.00	425.14	171.56	500.00	75.00			45.00
Salem, Dalton, O.	A. R. Keiser	184	11	13	191	1,451.33	1,368.96	249.88	194.00	200.73			39.35
St. John, Pandora, O.	A. S. Rosenberger	284		28	288	2,539.66	1,057.67	200.24	100.00	319.04			191.48
Summerfield, Ill.	A. S. Bechtel	154	6	10	120	1,639.43	282.84	140.00	167.50	207.92			
Wadsworth, O.	L. L. Miller	205	7	8	180	2,134.88	169.87	123.48	110.00	222.41			23.85
Wayland, Iowa	H. J. Schrag	282		20	250	1,112.50	353.21	32.75	210.00	318.01			
Zion, Donnellson, Iowa	J. E. Kaufman	192	3	15	203	2,035.03	520.94	193.74	1,110.00	139.97			105.22
	Totals	4311	79	316	4745	$37,633.01	$21,216.49	$5,476.92	$ 4,172.01	$7,121.14	$834.70	$410.71	$ 3,031.14

*Joel Lehman, C. H. A. van der Smissen, not active.
**H. A. Fast, S. K. Mosiman, J. Quiring, not active.

Ministers of General Conference

Arranged According to their District Conference Affiliation

EASTERN CONFERENCE

Amstutz, S. S. ..... Quarryville, Pa.
Boyer, V. B. ..... 1442 Linden St., Allentown, Pa.
Foulke, Linford ..... Quakertown, Pa.
Fretz, A. M. ..... Perkasie, Pa.
Gerig, Daniel ..... East Freedom, Pa.
Glass, L. H. ..... 2206 Eleventh Ave., Altoona, Pa.
Grubb, N. B. ..... 1703 N. 20th St., Phila., Pa.
Grubb, S. M. ..... 2956 N. 12th St., Philadelphia, Pa.
Herline, Samuel ..... Mans Choice, Pa.
Johnson, E. E. S. ..... Pennsburg, Pa.
Neuenschwander, A. J. ..... 2342 N. 9th St., Philadelphia
Nyce, Howard G. ..... Lansdale, Pa.
Rosenberger, S. M. ..... 25 S. 10th St., Quakertown, Pa.
Shelly, A. S. ..... 21 Herman St., Germantown, Pa.
Shelly, Elwood ..... Pennsburg, Pa.
Shelly, H. W. ..... 3018 N. 8th St., Philadelphia, Pa.
Snyder, Jacob ..... Roaring Springs, Pa.
Soldner, Grover ..... Souderton, Pa.
Swarr, J. W. ..... Quarryville, Pa.
Swartz, Freeman ..... Schwenksville, Pa.
Unruh, D. H. ..... Quarryville, Pa.
Wolf, Adam ..... 2003 Fifth St., Altoona, Pa.
Yoder, S. D. ..... Roaring Springs, Pa.

Licentiates:

Gehman, Rudy ..... Bowmansville, Pa.
Shaw, L. L. ..... Altoona, Pa.
Bauman, Irwin ..... Bally, Pa.

MIDDLE DISTRICT CONFERENCE

Amstutz, John E. ..... Trenton, Ohio
Bechtel, Andrew S. ..... Summerfield, Ill.
Haas, Jacob ..... Pandora, Ohio
Hilty, P. P. ..... Fortuna, Mo.
Kaufman, John ..... Donnellson, Iowa
Keiser, Austin R. ..... Dalton, Ohio
Lehman, Joel ..... Berne, Ind.
Lehman, M. M. ..... 1500 W. 72nd Place, Chicago, Ill.
Miller, L. L ..... Wadsworth, Ohio
Miller, W. W. ..... Pulaski, Iowa
Mosiman, S. K. ..... Bluffton, Ohio
Musselman, S. M. ..... Bluffton, Ohio
Neuenschwander, E. J. ..... Bluffton, Ohio
Niswander, M A. ..... Dalton, Ohio
Regier, J. M. ..... Pandora, Ohio
Rosenberger, Arthur S. ..... Pandora, Ohio
Schrag, H. J. ..... Wayland, Iowa
Schroeder, P. R. ..... Berne, Ind.
Van der Smissen, C. H. A. ..... Berne, Ind.
Quiring, Prof. Jacob ..... Bluffton, Ohio

NORTHERN CONFERENCE

Balzer, J. J. ..... Mountain Lake, Minn.
Basinger, Elmer ..... Freeman, S. D.
Dick, Isaac J. ..... Mountatin Lake, Minn.
Eitzen, David ..... Mountain Lake, Minn.
Epp, H. D. ..... Henderson, Neb.
Epp, H. H. ..... Henderson, Neb.
Epp, Jno. F. ..... Henderson, Neb.
Fast, Martin ..... Ojibwa, Wis.
Friesen, Peter J. ..... Butterfield, Minn.
Friesen, Abr. W. ..... Henderson, Neb.
Gottshall, W. S. ..... R. 2, Marion, S. D.
Harder, David ..... Butterfield, Minn.
Hubin, Daniel ..... Butterfield, Minn.
Kauffman, Joseph ..... Freeman, S. D.
Niesen, John ..... Mountain Lake, Minn.
Pankratz, P. H. ..... Henderson, Neb.
Peters, John C. ..... Mountain Lake, Minn.
Preheim, S. P. ..... Freeman, S. D.
Quiring, H. H. ..... Mountain Lake, Minn.
Schrag, John ..... Marion, S. D.
Schultz, David ..... Avon, S. D.
Stoesz, Jacob ..... Mountain Lake, Minn.
Tschetter, P. P. ..... Bridgewater, S. D.
Thiesen, Derk T. ..... Marion, S. D.
Thiesen, J. A. ..... Dolton, S. D.
Toews, N. F. ..... Alsen, N. D.
Unruh, H. P. ..... Avon, S. D.
Waltner, Alfred ..... Marion, S. D.
Wiebe, A. A. ..... Delft, Minn.
Baergen, John ..... Bloomfield, Mont.
Warkentin, Jno. ..... Lostwood, N. D.

WESTERN CONFERENCE

Albrecht, Abraham ..... Hesston, Kan.
Albrecht, Franz ..... Beatrice, Neb.
Andres, John P. ..... Elbing, Kan.
Baergen, Jacob ..... Corn, Okla.
Bahnman, N. W. ..... Pretty Prairie, Kan.
Balzer, Abraham ..... Hillsboro, Kan.
Brand, D J. ..... Moundridge, Kan.
Banman, Heinrich ..... Canton, Kan.
Banman, J. J. ..... Goessel, Kan.
Boese, John ..... Halstead, Kan.
Buller, P. P. ..... Goessel, Kan.
Buller, P. ..... Goessel, Kan.
Dick, Abraham ..... Inman, Kan.
Dirks, C. J. ..... Greensburg, Kan.
Dirks. Jacob ..... Buhler, Kan.
Doerksen, J. R. ..... Halstead, Kan.
Dyck, H. J. ..... Elbing, Kan.
Dyck, A. J. ..... Inman, Kan.
Ediger, D. J. ..... Buhler, Kan.
Entz, Gustav ..... Hesston, Kan.
Entz, J. E. ..... Newton, Kan.
Epp, J. B. ..... Meno, Okla.
Epp, J. D. ..... Newton, Kan.
Epp, J. H. ..... Hillsboro, Kan.
Ewert, W. J. ..... Hillsboro, Kan.
Ewert, J. A. ..... Hillsboro, Kan.
Ewert, D. C. ..... Peabody, Kan.
Ewert, A. A. ..... Tampa, Kan.
Flaming, John ..... Korn, Okla.
Flaming, Peter ..... Buhler, Kan.
Flickinger, J. J. ..... Pretty Prairie, Kan.
Funck, Henry ..... Calumet, Okla.
Frantz, Peter E. ..... Buhler, Kan.
Frey, Corn. ..... Newton, Kan.
Froese, Abraham ..... Ft. Cobb, Okla.
Friesen, Gerhard ..... Deer Creek, Okla.
Goering, Christian J. ..... Moundridge, Kan.
Goertz, David ..... Hillsboro, Kan.
Harder, Bernhard W. ..... Whitewater, Kan.
Harms, G. N. ..... Whitewater, Kan.
Heidebrecht, Peter ..... Inman, Kan.
Hirschler, Christ. E. ..... Hanston, Kan.
Janzen, John D. ..... Hillsboro, Kan.
Janzen, J. M. ..... Goessel, Kan.
Janzen, Jacob ..... Cordell, Okla.
Kauffman, N. R. ..... Moundridge, Kan.
Kliewer, J. W. ..... Newton, Kan.
Kochn, F. D. ..... Perryton, Tex.
Krehbiel, C. E. ..... Newton, Kan.
Krehbiel, H. P. ..... Newton, Kan.
*Kroeker, Klaas ..... Inman, Kan.
Langenwalter, J. H. ..... Wichita, Kan.
Lichti, John ..... Medford, Okla.
Linscheid, G. A. ..... Canton, Okla.
Linscheid, J. P. ..... Arlington, Kan.
Lohrenz, D. D. ..... Orienta, Okla.
Moutett, P. ..... Hillsboro, Kan.
Mouttet, Sol. ..... Basil, Kan.
Moyer, J. F. ..... Newton, Kan.
Nachtigal, Peter ..... Hydro, Okla.
*Neufeldt, P. T. ..... Inman, Kan.
*Neufeldt, Abr. ..... Inman, Kan.
Pankratz, Franz ..... Lehigh, Kan.
Penner, H. D. ..... Beatrice, Neb.
Penner, Cornelius ..... Beatrice, Neb.

Peters, H. P. .....Hillsboro, Kan.
Plenert, John .....Hillsboro, Kan.
Plenert, J. J. .....Hutchinson, Kan.
Ratzlaff, Abraham .....Buhler, Kan.
Ratzlaff, J. J. .....Goltry, Okla.
Regier, Bernhard .....Newton, Kan.
Regier, G. B. .....Inola, Okla.
Reimer, P. .....Beatrice, Neb.
Roth, John .....Whitewater, Kan.
Riesen, H. .....Newton, Kan.
Richert, P. H. .....Goessel, Kan.
Schmidt, Abe .....Montezuma, Kan.
Schmidt, D. .....Tampa, Kan.
Schmidt, H. D. .....Cordell, Okla.
Schmidt, H. H. .....Tampa, Kan.
Schmidt, H. U. .....Meno, Okla.
Schmidt, J. B. .....Pawnee Rock, Kan.
Stucky, John J. .....Moundridge, Kan.
Suderman, J. M. .....Newton, Kan.
Thiesen, Henry .....Whitewater, Kan.
Unruh, P. H. .....Goessel, Kan.
Unruh, D. D. .....Buhler, Kan.
Unruh, H. T. .....Halstead, Kan.
Voran, Christ. J. .....Kingman, Kan.
Voth, C. H. .....Inman, Kan.
Voth, John J. .....Newton, Kan.
Voth, P. R. .....Buhler, Kan.
Voth, H. R. .....Gotebo, Okla.
Warkentin, A. .....Newton, Kan.
Wedel, C. C. .....Canton, Kan.
Wedel, J. R. .....Buhler, Kan.
Wedel, Peter P. .....Moundridge, Kan.

*Do not belong to our conference, but support our activities.

PACIFIC CONFERENCE

Adrian, H. H. .....Escondido, Cal.
Aeschliman, P. R. .....Almota, Wash.
Baer, J. B. .....Los Angeles, Cal.
Baumgartner, S. S. .....Portland, Ore.
Claassen, A. .....654 E. 79th St., Los Angeles, Cal.
Dirks, H. B. .....654 E. 79th St., Los Angeles, Cal.
Frantz, John M. .....Dallas, Ore.
Galle, M. J. .....Aberdeen, Ida.
Grubb, E. F. .....4900 Aldama St., Los Angeles, Cal.
Hege, Jacob .....Paso Robles, Cal.
Hege, C. .....Paso Robles, Cal.
Horsch, M. M. .....Upland, Cal.
Hess, D. B. .....Reedley, Cal.
Jantzen, F. F. .....Paso Robles, Cal.
Janzen, B. H. .....Los Angeles, Cal.
King, D. D. .....Lind, Wash.
Kliewer, P. A. .....Monroe, Wash.
Krehbiel, H. J. .....Reedley, Cal.
Lichti, John .....Upland, Cal.
Mehl, J. C. .....Upland, Cal.
Toews, John .....Aberdeen, Ida.
Toews, H. .....Aberdeen, Ida.
Voth, H. D. .....Escondido, Cal.
Voth, J. J. .....Upland, Cal.
Wiebe, Alfred .....Upland, Cal.

CANADA CONFERENCE

SASKATCHEWAN

Balzer, Heinrich .....Langham
Bartel, Edwin S. .....Drake
Bartel, H. H. .....Drake
Boldt, Jacob J. .....Osler
Buhler, Gerhard .....Waldheim
Doerksen, Aaron A. .....Lost River
Dueck, Johann .....Rosthern
Ens, C. K. .....Lorenzo
Ens, Jac. J. .....Teddington
Epp, David .....Laird
Epp, Gerh. G. .....Rosthern
Friesen, Is. I. .....Rosthern
Friesen, Is. P. .....Rosthern
Gerbrandt, Jacob .....Drake
Gerbrandt, John .....Drake
Janzen, Jacob .....Laird
Klaassen, Jacob .....Rosthern
Klaassen, H. T. .....Rosthern
Klassen, Joh. J. .....Hanley
Loewen, Daniel .....Harris
Neufeld, Dav. H. .....Lost River
Nickel, Jacob .....Aberdeen
Peters G. A. .....Herbert
Peters, John B. .....Langham
Quiring, Jacob .....Guernsey
Regier, John .....Laird
Rempel, David .....Hague
Rempel, John G. .....Langham
Sawatzki, Franz .....Herbert
Sawatzki, Jacob F. .....Herbert
Sawatzki, C. F. .....Laird
Toews, David .....Rosthern
Warkentin, Henry .....Laird
Wiens, Jacob M. .....Herbert
Wiens, Gerh. .....Herschel
Wiens, Jac. B .....Herschel
Zacharias, Gerh. .....Milden

MANITOBA

Born, Heinrich .....Bergthal
Epp, Peter P. .....Altona
Ewert, H. H .....Gretna
Ewert, Benjamin .....665 Sherbrook St., Winnipeg
Friesen, P. B. .....Altona
Hoeppner, Jacob .....Winkler
Hildebrand, Henry .....Winkler
Hooge, John J. .....Plum Coulee
Klassen, Michael .....Morden
Klassen, Joh. P. .....Starbuck
Loeppky, Dietrich .....Emerson
Loeppky, John D. .....Rosenfeld
Schultz, David .....Altona